A DISCOURSE OF CHRIST'S Coming:

And the Influence, which the Expectation thereof hath on al manner of Holy Converſation and Godlineſſe.

By *Theophilus Gale.*

1 Cor. 16. 22. *Maranatha*, i. e,
Jude 14. *The Lord cometh.*

LONDON,
Printed for *John Hancock Senior* and *Junior*, to be ſold at the three Bibles in Popes head Alley, over againſt the Exchange. 1673.

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R. D. Dickinson Oct. 1 # 576 Oct. 1935 3/6 (D.H.)

Preface.

Saints have their fashions as wel as Garments: And the great sin in fashion now adays is Atheisme. *A sin not openly professed, yea scarce heard of, in the Infant-state of the World; when the miraculous operations of the Deitie, in the Creation and Gubernation of althings, were so fresh and conspicuous. But in elder Times, when Philosophie in the Scholes, and Human Policie in states began to prevail, then began Atheisme to spring up therewith. Yet could it never obtain any considerable vogue, or Reputation 'til of late years. But now, alas! alas! how hath it, in a few years, overspread the Christian world? And what have been the seeds of this prodigious sin, so much repugnant to human Nature, but* Infidelitie *and* carnal securitie, as to the coming of the Day of God? *This the Apostle* Peter, *by a Spirit of prophesie, distinctly foretold,* 2 *Pet.* 3. 3, 4. knowing this first, that there shal come in the last days scoffers, walking after their own lusts, and saying, where is the promisse of his coming? *&c. What are the* Last days, *which* Peter *here refers unto, but this last Period of the world, in which we live?*

And who are the Scoffers *he makes mention of, but Atheistic sensual sinners, who put far from them the coming of our Lord to jugement? Neither have these sins of* Atheisme, Infidelitie, *and* carnal securitie *diffused their venimous Influences through the debauched and superstitious World only, but also through many Reformed Churches. O! What a world of* practic Atheisme *and* Infidelitie *is to be found among many professors of Religion? Do not the Lives of too many notional Professors evidently demonstrate to us, that they* really *believe not what they professe? What may we judge of the sensual professor, whose main studie and care is to gratifie his brutish Appetite? Can we imagine that he believeth what he professeth, touching the coming of the day of God? No Surely. And may we not conclude the same of the Avaricious covetuous professor, whose main designe is to fil his bags, with Gold and Silver? Did he indeed believe the coming of his Lord, how ambitious would he be to improve his* unrighteous mammon *to the best advantage for his master's service? But to ascend higher to the forme of more refined professors, has not a spiritual slumber of carnal securitie seized on the generalitie of Professors, both* wise *and foolish* Virgins? *Are not the Foolish Virgins, or formal professors, at this day, under a dead sleep of carnal securitie? Yea, do not the* Wise Virgins *also* slumber, *if not* sleep? *I know not of any piece of Scripture more applicable to these days we live in, than that of our Lord,*

Mat.

Mat. 25. 5. While the Bridegroom tarried they al ſlumbered and ſlept. *This is the curſe of theſe laſt days,* That the nearer the Bridegroom is, the more profeſſors ſlumber and ſleep. *This our Lord foreſaw and foretold of theſe laſt times. And what is the meaning of al thoſe* awakening Jugements, *which at preſent al the European Churches are fallen under, but to ſtartle ſlumbering profeſſors, out of their ſweet ſleeps of carnal ſecuritie? And yet, Lo! to this very day, how do the moſt of profeſſors, ſlumber, if not ſleep on their beds of carnal ſecuritie? Doth not the Lord, as it were force open the eyes, and break in with awakening Jugements on his Churches day by day? Who knows how near that* midnight-crie, Behold the Lord cometh, Mat. 25. 6. *may be? Is it not then mater of prodigious Aſtoniſhment, that Chriſtians, the main of whoſe profeſſion is,* To wait for the coming of their Lord, *ſhould be ſurpriſed with ſpiritual ſlumbers, in a day of ſo great* Danger *and Dutie, when in al likelyhood ſome eminent Approche of their Lord, and as we have cauſe to fear in a way of Jugement, is ſo near?*

The contemplation of the forementioned particulars, with ſome other conſiderations, is that which hath given Life *and* Forme, *to the following Diſcourſe; which is intended as a word in ſeaſon, to awaken* ſecute profeſſors, *and wind up their Spirits unto that, which is their higheſt concerne at al times, ſpecially in theſe evil Days, namely,* A daily looking for, and haſtening unto the coming of the Day of

God, *in order to* al holy converſation and Godlineſſe. *And would Chriſtians but ſeriouſly conſider and meditate on the weight and force of this Argument, it cannot be imagined, what ſweet and efficacious Influences it would derive on their Hearts and Lives. O! Unto what Eminences, and Raiſures in Grace would they arrive? how viſible and glorious would their Graces be? How humble, and yet heavenly-minded would they be? What real, ſpiritual, deep, broad, ſublime, feeling and affective Notions of God would they have? What a plenitude and fulneſſe of Grace would poſſeſſe the Bent of their Wils? How would their Graces lend to each other their mutual Succour, and Aſſiſtance? Yea, what a combination of Graces ſeemingly oppoſite would there be found in them; did they daily look for and haſten unto the coming of their Lord?*

A Believer, that lives under the power and Influence of this frame, at what a diſtance from ſin doth he keep? How much is his heart Crucified to al the Glorie of this fading world? Doth he not daily die unto al ſelf-confidence in Grace received? Is not Chriſt placed in the room of ſelf? O! what generous and ſublime thoughts of Chriſt has he? Who ſo precious in his Eye, as Chriſt? and thence, who ſo precious in Chriſts eye, as he? How much doth ſuch a ſoul thirſt after the moſt intimate Union and Communion with Chriſt? Who values Adoption, pardon of ſin, and peace of Conſcience more than he? O! what a tender feeling conſcience has he? Doth not the leaſt

ſin

ſin burden, and pinch him more, than the greateſt ſufferings? What an exact ſcrutinie and examen doth he bring his heart and life daily under? How much is his heart broken for, and broken off from ſin day by day? Is it not his greateſt grief, that he ſhould ſo much, and ſo oft grieve the Spirit of God? Doth he not daily judge and condemne himſelf, that ſo he may not be judged and condemned of the Lord at the laſt day? O! What a profound abaſement of ſpirit, and humble ſilence before the Divine Majeſtie doth he lie under? How bitter and loathſome is ſin to him, becauſe it unfits him for his Lords companie? How little can he be frowned out of Dutie, or flattered into ſin? Its true, he is meek, modeſt, and patient in his own cauſe; but O! how fervent and warme is his zele in the cauſe of God? What ſtrength and force doth his zele gain by oppoſition? Who more active and vigorous in the exercice of Grace, than he? There is no exercice of Grace ſo difficult, but it is made facile and eaſy to ſuch a ſoul, as daily expects his Lords Approche. Hath not Grace in ſuch a ſoul its perfect worke, ſo that it ſerves for al uſes; and performes al the Acts, to which it hath a power? What is it that makes Chriſtians ſo dead and barren as to gracious exercices, but the putting off the coming of their Lord? O! what univerſal ſpirits, hearts flexible to every command, have ſuch, as daily look for the coming of their Lord? How unwilling are ſuch to omit any wil of God, or commit any wil of the fleſh?

How much of an Heavenly converſation have they in their way to Heaven? What an Apologie for, and Vindication of their profeſſion do they give, by a ſhining exemplarie converſation? How eaſie and familiar is Chriſts Yoke and Croſſe unto them? What a manifeſtation of the life of Chriſt do they give in their lives?

Theſe, with many others, are the Influences, which! an awakened believing ſoul receives from a ſerious looking for, and haſtening unto the coming of the Day of God. And O that Chriſtians would put this rare experiment on the trial! What ſtrange Alterations would they find in their Hearts and Lives? How would they hereby adorne their converſation? How ſoon would that Reproche, with which profeſſors are now laden, be removed? If this following Diſcourſe may any way conduce to theſe great ends, al that is further deſired is, that the Glorie of al may be returned unto our great Lord, who alone can make every Truth efficacious and operative.

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A Discourse of Christs Coming, &c.

CHAP. I.

The Explication of 2 Pet. 3. 10, 11, 12. *with several Observations deduced thence.*

SECT. 1.

The Explication of the Text.

OUR Apostle *Peter*, by a spirit of propheſie, forseeing, what a deluge of *Atheisme* and *Epicurisme* would break in, on the professing World, in these last days; how many scoffers would arise, walking after their own Lusts, and denying the last Jugement; he doth in this 3 *Chapter*, premonish Believers hereof; and also confirme them in the ex-

pectation of the second coming of their Lord. The Chapter has two parts: (1.) A confirmation of Christs second coming to Jugement: (2.) An elegant description of the same, with the worlds destruction. In the first part there are these members, (1.) A prediction of *Atheistic*, *Epicurean* scoffers, who should arise in these last days, *&c. v.* 3. (2.) A *Recitation* of their Argument, whereby they should endeavor to subvert the second coming of Christ and future Judgement, *v.* 4. (3.) The Refutation of their Argument, *v.* 5, 6. (4.) A confirmation of the Worlds dissolution by fire, *v.* 7. (5.) A proleptic excuse for the delay thereof, *v.* 8, 9. In the second part of the Chapt. you have, (1.) A description of Christs coming to Jugement; both from the manner of it, which would be most sudden and unexpected by many; and from its Adjunct, namely the Worlds last Conflagration: which is explicated in its parts, *v.* 10. (2.) An exhortation to al *manner of holy Conversation* and *Godlinesse*, drawen from the manner of Christs coming, and the Worlds dissolution, *v.* 11, 12. (3.) A promisse of New Heavens, and New Earth, *v.* 13. (4.) A Repetition of his exhortation to pietie, and a confirmation of the same from *Pauls* Epistles, *v.* 14, 15 16, *&c.* So much for the coherence in general.

The Text is a Description of our Lords second coming to Jugement, both with the *Manner*, and *Adjuncts* thereof; and thence an

an Exhortation to al manner of holy Converſation and Godlineſſe. In the verſe immediately precedent, the Apoſtle makes mention of Gods *Longanimitie*, or *Long-ſufferance*. But leſt any ſhould abuſe this Divine Long-ſufferance to carnal ſecuritie, he ſubjoins in our Text, v. 10. *But the day of the Lord wil come as a thief in the night*, &c. The firſt Article *ἡ The*, is very *emphatic* and *diſtinctive*. *The Day*, i. e. *that great ſolemne day* of the Lord, which wil put an end to al the *Days* of time, and uſher in *Eternitie*. This *Jude*, *v.* 6, cals *The Great day*. And the *Syriac* expreſſeth the emphaſe, by *That Day*, i. e. *That* illuſtrious renowned day, which was ſo oft mentioned by our Lord, in the days of his fleſh, as *Mat.*7.22.& 24.36. & 26. 29. as alſo by *Paul*, 2 Tim. 1. 18,*&c.* *That Day*, the forethoughts of which is ſo terrible to ſinners, and ſo refreſhing to Saints. *That Day*, which wil be ſo black, diſmal and hideous a Doomſ-day to the wicked; but ſo bright, and glorious a day of Relaxation and Reſt to Believers.

Of the Lord.] *Why is it called the day of the Lord?* (1.) By reaſon of its *excellence*, and *magnificence*: For things moſt excellent, and ſurpaſſing, are, by the Hebrews, in a more ſpecial manner attributed to God: as *the fire of God*, the *Ceders of God*, &c. (2.) Becauſe this wil be the laſt Day of Time, which puts a period to Chriſts Mediatory Kingdome, and uſhers in Eternitie. (3.) Becauſe in this day our great Lord wil manifeſt

his *Omnipotence*, *Faithfulneſſe Juſtice*, *Holineſſe*, *Wiſdome*, with his other glorious Attributes, which now ſeem veiled, with greater luſtre, and Majeſtie. (4.) It ſeems to be called the *Lords day*, in oppoſition *to mans day* in this life. The wicked have their Day of Sin; ay, but the Lord wil alſo have his day of Jugement: The Enemies of Chriſt have their day of perſecution; ay, but wil not the Lord have his day of vengeance alſo? Cloſe hypocrites have their day of hypocritic profeſſion; and the Lord wil have his day of manifeſtation and diſcovery: Afflicted Saints have their day of ſuffering; but the Lord wil have alſo his day of recompence, 2 *Theſ.* 1. 6, 7, &c.

Wil come as a thief in the night.] Our Apoſtle hath taken this Reſſemblance from the mouth of our Lord, Mat. 24. 43. *But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched*, &c. So *Luk.* 12. 39. The ſame ſimilitude is uſed, to the ſame intent, by *Paul*, 1 Theſ. 5. 2. *The Day of the Lord ſo cometh as a thief in the night.* The like *Rev.* 3. 3. & 16. 15. But *why is the coming of our Lord thus expreſſed, under* the *ſimilitude of a Thief's coming?* Becauſe, (1.) The coming of a thief is unexpected and uncertain: he uſually ſurpriſeth thoſe in the houſe, when they leaſt expect him: So the coming of our Lord ſhal be, when ſecure ſinners leaſt expect him. (2.) The coming of a thief is uſually ſwift and ſpeedy: The leſſe

leſſe he is expected, the more ſpeed he makes: though the whole familie be aſleep; yet he ſleeps not, but is vigilant, and active in his courſe and motion: So our Lord, his coming is not leſſe ſpeedy, than unexpected. Though ſinners may ſleep on the bed of carnal eaſe and ſecuritie; yet he ſleeps not, but is exceding quick and ſwift in his motion. So Mat. 24. 27. *For as the lightening cometh out of the Eaſt, and ſhineth even unto the Weſt; ſo ſhal alſo the coming of the Son of man be.* (3.) A Thief comes to rob and make ſpoil; yea oft to kil: So our Lords coming is in order to vengeance, on the ſecure unbelieving World: Thus Luke 21. 34, 35. *ſo that day come on you unawares: for as a ſnare ſhal it come on al them that dwel on the face of the whole earth.*

Some of the Ancients referring that clauſe, *in the night*, not ſo much to *Thief*, as to *Wil come*, were of an opinion that Chriſts *ſecond coming would be in the night.* This alſo they collected from the Parable of the Virgins, *Mat.* 25. 6. which ſeems to have given the firſt ground to the Popiſh *Vigils* or watches. But it ſeems evident, that the word *night* here muſt be referred to (a) *Thief*, and not to *wil come:* and ſo the word *come*, muſt be underſtood ἀπὸ τοῦ κοινοῦ, thus: *But the day of the Lord wil come, as a thief cometh in the night.*

(a) Ἐν νυκτὶ referendum eſt ad κλέπτης, non ad ἥξει. Beza.

In the which the Heavens ſhal paſſe away with a great noiſe.] Our Apoſtle here doth more fully explicate what he had laid down

v. 7, touching the last conflagration of the World. The word παρελεύσονται, *shal passe away*, he borrows from his masters mouth, *Mat.* 24. 35. *Marc.* 13. 31. *Luke* 21. 33. where he tels us, *Heaven and Earth should passe away.* Ῥοιζηδὸν, which we render *with a great noise, is* rendred by the *Syriac, suddenly*; by *Erasmus, according to the manner of a tempestuous wind.* And so (b) ῥοῖζος properly signifies the *impetus*, or violent force of a whistling tempestuous wind: and ῥοιζεῖν, signifies, *to hisse with a noise.* So that ῥοιζηδὸν implies, (1.) *Celeritie* and *swiftnesse*: (2.) *Force* and *violence*: (3.) A *clamor* or *noise.* Thence the Heavens are said here to *passe away with a great noise*, to denote their sudden, violent and horrible *destruction*, or as some, *refinement.*

(b) Ῥοῖζος *impetum veluti sibilantis procellæ declarat.* Beza. Ῥοιζεῖν *est sibilare cum stridore, qualis est sibilus rerum, quæ velocissime moventur, ut sagittarum, ventorum. Budæus* ῥοῖζον *à Plutarcho usurpari dicit de impetu procurrentium militum in pugnæ initio, qui magnum solent edere clamorem.* Gerhard. in loc.

And the Elements shal melt with fervent heat; the Earth also, and the workes that are therein shal be burned up.] The main thing to be inquired into here is, *What these workes are, which shal be burnt up?* (1.) Hereby we may understand al artificial workes of mens hands; as al *Edifices, houses, Cities*, and al the great Rarities of Art, which men now so much Idolise, and dote on. (2.) Hereby also we may understand al the *workes of Nature*, which receive their origine and conservation from

from Gods *Inſtitution* and *providence*; as *inamate* mixt bodies, *animates*, *Animals*, &c.

As to the whole of this Diſſolution it may be inquired, *whether it ſhal be a total deſtruction of the very ſubſtance of Heaven and Earth; or only a Tranſmutation and change of its Qualities?* Some conjecture, that there ſhal be a total and complete diſſolution, and deſtruction of the whole Univerſe, not only as to ſome qualities but ſubſtance alſo. This they conclude from the particulars here ſpecified: For it's ſaid; that the *Heavens, Elements, Earth,* and al its *works* ſhal be burnt up. Yet many Divines of great note are of a contrary perſuaſion. We need not contend about it. *See Gerhard in 2 Pet. 3. 10.*

Laſtly, This alſo deſerves a remarque, that this Diſſolution of the World by fire, was communly believed among the Jews, (as we may preſume from *Enochs*, or ſome other Propheſie) and the very Heathens received ſome notice thereof from the (*c*) Judaic Church.

(*c*) *Stoici illum mundi exitum* ἐκπύρωσιν *vocabant. Id Zeno à phœnicibus acceperat. Idem habuit a Pythagoricis Heraclitus:* Pythagoras a Judæis. Grot. in 2 Pet. 3. 7.

It follows v. 11. *Seing then that al theſe things ſhal be diſſolved.*] The Greek λυομένων, is a participle of the preſent tenſe, and ſo ſignifies ſtrictly, *are diſſolved*, for λυθησομένων, *ſhal be diſſolved.* The Apoſtle ſeems to uſe this manner of ſpeech to ſhew, (1.) The *Certaintie* of Chriſts coming to

deſtroy the World: and (2.) The *nearneſſe* of it: That ſo men might ever have it before their eyes, and keep their hearts in a poſture ready to entertain it.

Thence it follows: *What manner of perſons ought ye to be, in al holy converſation and Godlineſſe?*] 1. Here we have a rhetorical Interrogation, which carries in it much Autoritie and weight. (*d*) ποταπὸς here implies ſomewhat more than τίς; for it is uſually affirmed of things moſt excellent; as Mat. 8. 27. *What manner of man is this?* The like *Mark.* 13. 1. *Luke* 1. 29. *Luke* 7. 39. The ſenſe therefore ſeems this: What excellent Raiſures of Spirit ought ye to aim at? What an admirable life of faith ought ye to lead? How much ſhould your hearts be alienated from al Idols of time? What a ſtrong fixed Bent of wil ought ye to have? What pure ſtrains of love to Chriſt ſhould your ſouls flame withal? How wiſely, how accurately ſhould ye walk in this World? Shal this World ere long be burnt to a black Cole? Wil the Heavens paſſe away with an hideous clamor and noiſe? Shal al the workes of Nature and Art in a ſhort time periſh? Oh! then what periſhing affections ought ye to have for ſuch periſhing objects? How ambitious ſhould ye be of the moſt excellent frames of heart and life, thereby to entertain your Lord at his coming?

(*d*) Ποταπὸς eſt aliquid pluſquam τοῖος: dicitur enim de rebus eximiis, Mat. 8. 27. *Grot.*

2. There lies alſo a great Emphaſe in that clauſe, [*in al holy converſation and Godlineſſe.*] The original ἀναστροφαῖς καὶ εὐσεβείαις, are

are in the plural number, and so signifie, *al holy conversations and Godlinesses.* Which is a Hebraisme, and imports a perfection of Sanctitie and Pietie (1.) As to *Parts* and *Kinds* : that we should endeavour after al kind of holy conversation and Godlinesse ; as wel interne, as externe ; and that both as to God and men (*e*). (2.) As to *degrees* : That we should aim at, and endeavour after the highest mesures and degrees of sanctitie and pietie. (3.) As to *Duration* ; That we should persevere in al manner of holy Conversation and Godlinesse, even to the end. By * εὐσεβείαις *Godlinesse*, we may understand al interne *principles*, and externe *duties* ; which belong to the first table, and more imdiately refer to God ; For so the Greek word properly signifies, *A righteousnesse, honor and worship performed to God* : and thence, a *Godly man*, even among the Heathens, was said to be, φιλόθεος, καὶ θεοφιλὴς, *Philotheos*, and *Theophiles*, a *lover*, and *friend of God.* Whence *proportionably*, by *holy Conversations*, we may understand, al duties of the *second table*, which refer more immediately to men. So in *Phavorinus*, ἀναστροφὴ, is interpreted by ζωὴ, *Life* and πολιτεία, *conversation*, and διαγωγὴ, an *Institution* or peculiar *mode* of *Life*.

Hence it follows v. 12. *Looking for and hastening unto the coming of the day of God*]. (1.) Προσδοκώντας. *Looking for.* This *Peter* seems to have taken from the Parable of our Lord, concerning the Servants waiting for

(*e*) *usurpavit numerum multitudinis ex Hebraeorum more ut pietas significetur omnibus suis numeris ac partibus constans, quam pro viribus sectari nos oportet.* Beza.

* Εὐσέβειά ἐστι δικαιοσύνη περὶ θεόν. Δύναμις θεραπευτικὴ θεοῦ· ἔκουσιος ὑπόληψις ὀρθὴ τῆς περὶ θεοῦ τιμῆς. Phavor.

for their Lords returne, Luke 12. 36. *And ye your ſelves like unto men that wait for the Lord, when he wil returne from the Wedding*, &c. The like *Paul*, Tit. 2. 13. *Looking for that bleſſed hope, and the glorious appearing of the great God*, &c.

(2.) σπεύδοντας τὴν παρουσίαν. *Eraſmus* and *Schmidius* take σπεύδοντας in a *tranſitive, active* ſenſe; and ſo render it, *haſtening the coming of the day of God*, namely by your faith, prayers, and holy affections. But becauſe we never find σπεύδειν taken *tranſitively*, but alwaies *neutrally*, in the New Teſtament, I rather incline, with *Beza*, *Gerhard*, and our own Verſion, to take it in the later notion; and ſo by underſtanding the prepoſition πρὸς, or εἰς, (which kind of *Ellipſis* is uſual, not only in the Scripture, but alſo in profane Authors) keep to our own Verſion. And then the ſenſe wil be this: *We ought, not only patiently to wait for, but alſo, by vigorous acts of faith, paſſionate deſires, lively hopes, and al manner of holy Converſation, to haſten towards the coming of the day of God*: and that according to the Parable of the Wiſe Virgins, *Mat.* 25. 1. and in imitation of the Spouſe, *Apoc.* 22. 20.

(3.) We are to conſider here the connexion of theſe words with the foregoing. Some take theſe words, *Looking for*, and *haſtening to the coming of the day of God*, as a particular explication of the precedent general exhortation to a holy converſation and Godlineſſe. But we may look on the

connexion

connexion as *cauſal: and ſo looking for and haſtening to the coming of the day of God*, to be not only a part of, but alſo that which has a cauſal influence on a *holy converſation and Godlineſſe.*

Wherein.] Some refer δι' ὃν here to *the Day* immediately precedent; and ſo ſuppoſe it to be put, *according* the hebraic Idiome, for ἐν ᾗ *in which*, as *v.* 10. Thus our Verſion. Others think it may more properly be referred to παρουσίαν, *The coming*, and ſo render it, according to its proper conſtruction, *by which*, *i. e.* by virtue of which coming the whole Univerſe ſhal be deſtroyed. Thence it follows; *The Heavens being on fire ſhal be diſſolved.* He had ſaid v. 10. *The Heavens ſhal paſſe away with a great noiſe.* But now, leſt any ſhould imagine, that the Heavens ſhould be exemted from thoſe commun flames, in which the Univerſe ſhould be involved, he here addes, that the *Heavens* alſo ſhould come under the general conflagration.

By Heavens we muſt underſtand only the Firmament, together with thoſe Celeſtial bodies placed therein: not the ſupreme Heavens, or *Heaven of Heavens*, wherein glorified Angels and Saints ſhal have their Manſions to al Eternitie.

Laſtly he addes: *And the Elements ſhal melt with fervent heat.*] Τακήσεται *ſhal melt*, is a metaphoric notion, borrowed from waxe, which being put into the fire ſoon melts, ſo Micah 1. 4. *and the Mountains ſhal*

shal be molten —— *as Waxe before the fire.* The like *Esa.* 34. 4. and al *the Host of Heaven shal be dissolved.* LXX. Τακησονται, which place is parallel to this *melting* in the Text, and includes a dissolution.

SECT. 2.

Observations from the Words.

THe words thus explicated afford several great Observations. As, 1. From that first expression; *But the Day of the Lord wil come*, we may Observe, *That there is a great Day of the Lord coming, which wil make the stoutest proudest sinner, to stoop and tremble; and the most afflicted Saints to rejoice.* Oh! What a great day wil that be, when al the great ones of the Earth shal seek to the Mountains and Rocks to hide them, from the wrath of the Lambe? So Rev. 6. 15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains.* 16. *And said to the mountains and rocks, Fal on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb:* 17. *For the great day of his wrath is come, and who shal be able to stand?* Its possible this may refer to some coming of Christ, for the exaltation of his Kingdome in this World; yet we may take

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take it as a lively Image of his laſt coming to Judge the World. Wil it not be alſo a *great day*, when the Lord ſhal come to give Relaxation and Reſt to his troubled Saints, as 2 *Theſ.* 1. 6, 7? When al their burdens, either of Perſecution, Tentation, or Sin ſhal be removed? When al their tears ſhal end in joy; al their ſighs and groans in *Halelujahs*; al their natural infirmities of bodie, in perfect Vigor, Agilitie, Spiritualitie, Incorruption, and Glorie; al their ſpiritual Ignorances in a perfect Intuition and Viſion of God, *as he is*, *face to face*; al their troubles of Conſcience in perfect peace; al their diſtempers of wil, in perfect ſubjection to the Divine Wil; al their exorbitant Affections, in a moſt regular and harmonious motion towards God; al their heart-diſtractions, and ſpiritual deadneſſes in duties, in a vigorous active uninterrupted exercice of Grace; al Church-diviſions in perfect union and communion of Saints? Oh! What a great, glorious, and bleſſed day will this be?

2. From that notion, *As a thief in the night*, we may note, *That the ſecond coming of our Lord wil be moſt unexpected, ſudden, and deſtructful to the ſecure World.* Oh! What a ſurpriſe wil it be to ſecure ſinners, to behold the Lord of Glorie coming in the clouds, to recompenſe vengeance to them for al their ſinful deeds? how ſoon then wil al their fond preſumptions, and ſelf-flatteries determine in dreadful deſpair? What terrible awakenings, wil then ſcatter al their preſent dead Doct. 2.

dead sleeps? How wil al their fooliſh hopes, and groundleſſe confidences vaniſh into ſmoke and vapor? Yea, what ſudden, endleſſe, and remedileſſe deſtruction wil ſurpriſe both bodie and ſoul? As in the days of *Noah*, the ſecure World was ſurpriſed with a ſudden and inevitable deluge; and that in the midſt of al their ſenſualitie, and ſecuritie; ſo our bleſſed Lord tels us it ſhal be at his ſecond coming, Luke 17. 26---30. *And as it was in the days of* Noah, *ſo ſhal it be in the days of the Son of man*, &c.

Doct. 3.

3. From what follows, *In the which the Heavens ſhal paſſe away, with a great noiſe, and the Elements ſhal melt with fervent heat, the Earth alſo, and the workes that are therein ſhal be burned up*: Obſerve, *That at the ſecond coming of our Lord, the whole frame of Nature, and Art ſhal be diſſolved, by general flames.* By the *Frame of Nature and Art*, I underſtand al corruptible Bodies both natural and Artificial, as now conſtituted. I determine not whether this diſſolution ſhal be *total* as to ſubſtance, or only *partial* as to a refinement of Heaven and Earth. Though ſome great Divines incline to the later, namely that it ſhal be only a Purgation and Refinement, yet moſt terrible to the ſinful World. Oh! what prodigious univerſal, devouring flames wil theſe be? Alas! how wiſtly wil the ſenſual ſinner then look, when al his terrene pleaſures ſhal be ſnatched away, by thoſe mercileſſe flames? What wil the luxurious voluptuous Glutton do, when he ſhal

ſhal ſee al his delicious curious dainties, with which he ſo much gratified his palate, burnt up? Where wil the ambitious man climb for honors, when al Crowns and Scepters are conſumed? Where wil the avaricious covetous Worldling go, to digge for riches, when al his Gold and Silver is burnt up? What wil become of al your fine houſes, your rich hangings, your coſtly ornaments which you now Idolize?

4. It follows v. 11. *Seeing then that al theſe things ſhal be diſſolved.* The Original is a participle of the preſent tenſe, and ſo ſignifies ſtrictly, *are diſſolved*; which notes the *certaintie* and *nearneſſe* of this Diſſolution. Whence obſerve, *That the Diſſolution of the World by fire is moſt certain and near.* Doct. 4.

1. As for the certaintie of this Diſſolution we find it avouched not only by Sacred, but alſo profane Writers. It was a commun opinion among the *Platoniſts*, that the World ſhould be deſtroyed by fire, which they called ἐκπύρωσιν: ſo alſo among the *Stoics*, who called it ἐκπύρωσιν. *Seneca* ſpeaks much, and fully to this purpoſe. *Minutius Fœlix* informes us, that the *Epicureans* held the ſame. The *Pythagoreans* alſo, with ſeveral of the *Poets* averred the ſame. Al theſe, as we may preſume, borrowed theſe their Traditions of this laſt Conflagration, from the Jewiſh Church; among whom it was communly believed, as is conceived from *Enoch's* propheſie, as *Jude v.* 14, 15, ſeems to intimate. But the Sacred Scripture is poſitive herein.

2. Neither

2. Neither is this last dissolution only certain, but also very near. It was looked on as near in the Apostles times; but how much nearer then is it now? Alas! who knows how soon al your works of Nature and Art may be burnt up? Al your splendid attire, with al other curious pieces of Art, which you now so much Admire, and Idolise? O fools! what do we here? Why sleep we so securely in this old Pesthouse, which ere long wil flame about our ears? What folie is it to build Tabernacles, and take up our rest in this commun prison, which wil soon be burnt? Doth not time post away with speed, and Eternitie post towards us? Is not the Judge at the dore, yea at our elbow? Do not the Heavens daily waxe old, as a thread-bare garment? and doth not decrepit and lame Nature admonish us dayly, that its Dissolution is near? Yea, doth not the scarcitie of *faith* upon the Earth assure us, that the second coming of our Lord is not far off, as *Luke* 18. 8? And should not this engage us al to make sure of that Citie, which hath foundations, whose builder and maker is God, *Heb.* 11. 10? Oh! what a sad case shal we be in, if when our Lord comes to pul down the Wals, and burne up the very foundations of this *leper-house*, so much overspread with sin, we have no share in those Heavenly mansions, *John* 14. 2?

5. Hence our Apostle collects: *What manner of persons ought ye to be in al holy conversation and Godlinesse?* Whence ob-
Doct. 5. serve, *That the speedy coming of Christ to Jugement*

Jugement, layes a deep and essential obligation on al, to aim at, and labor after the highest raisures of holy Conversation and Godlinesse. This is a Doctrine of great weight and Influence; that which carries in it the highest motives, yea the very vital spirits of faith and Godlinesse. But the explication of this wil fal in under the following point.

6. It follows v. 12. *Looking for,* and *hastening unto the coming of the day of God,* &c. These words, considered in their causal connexion with the precedent, offer to our view this great Observation, *That the fiducial looking for or expectation of, and hastening unto the second coming of our Lord, has a mighty efficacious influence on al sorts of persons, to raise them up, to al manner of holy Conversation and Godlinesse.* This great Truth, though last in order, yet it seems first in the Apostles Intention; and that indeed which gave the occasion and rise to this warme discourse, touching the second coming of our Lord, and ensuing Jugement. This therefore I shal make the subject of our following discourse. And for the explication thereof, three Questions offer themselves, as mater of Inquisition. Doct. 6.

1 *Q. What it is to look for, and hasten to the coming of the day of God?*

2 *Q. What Influence the looking for, and hastening to the coming of the day of God, has on al sorts of persons, to raise them up to al manner of holy Conversation and Godlinesse?*

3 *Q.* Touching the connexion of the parts, *Whence it is, that the looking for, and hastening unto the coming of the day of God, hath such an efficacious Influence on all sorts of persons, to raise them up to all manner of holy conversation and Godlinesse?*

CHAP. II.

What it is to look for, and hasten to the Coming of the Day of God?

SECT. 1.

The several Qualities of a sanctified eye, whereby we look for Christs coming.

1 Q. *What it is to look for, and hasten to the coming of the day of God?*

This Question may be resolved into two parts? (1.) *What it is to look for the coming of the day of God?* (2.) *What it is to hasten to coming of the day of God?*

1. *What it is to look for the coming of the day of God?* This *notion, to look for*, being a metaphor borrowed from natural vision or sight, we may refer the Resolution of the Question to the several parts of *natural vision:* Which implies, (1.) A *Visive faculty* or *eye*, whereby we see: (2.) An *object visible* or *thing seen*: (3.) A *medium*, through

through which we see. (4.) The actual *Reception* of the Object into the eye. Thus in the looking for the coming of our Lord, There must be a *spiritual eye*; an *object visible*; a *medium*; *and the Reception of the object into the eye.*

1. There must be a spiritual eye or sanctified visive facultie, to look for the coming of the day of God: Without a sanctified mind there can be no looking for the coming of the day of God; A blind man may as wel look on the Sun, as a carnal mind look for the coming of our Lord. Now this spiritual eye, or sanctified mind, which is so essential to our looking for the coming of our Lord, comprehendeth several Divine *Qualities*, or dispositions.

(1.) It must be an *Evangelic fiducial* eye; not merely *rational*, or *legal*. To look for the coming of our Lord, merely with an eye of Reason, is but to put it farther off from us: The coming of our Lord is an object altogether invisible to an eye of reason: it's faith alone can make it visible and evident. So *Heb.* 11.1. Faith is said to be the *Evidence of things not seen.* i. e, The coming of our Lord, and al those good things hoped for at his coming, are altogether inevident and invisible to a carnal eye, yet visible and evident to an eye of faith. Neither must it be a *legal eye*; whereby we expect the coming of our Lord. A legal eye looks only on the black and terrible part of the day of God, and therefore never hastens the soul towards it. A legal terrified

eye flies from the coming of our Lord, *Rev.* 6. 15, 16, 17; but an Evangelic eye poſteth towards it. A legal eye breeds horrors and affrightments; but an evangelic eye love to, and delight in this great day.

(2.) It muſt be a *ſingle eye.* The coming of our Lord is an object very glorious and remote; therefore if the eye of the mind, that looks towards it, be not ſingle, it can never reach that day. Our great Lord informes us, Mat. 6. 22, 23. Mat. 6. 22. *The light of the bodie is the eye: if therefore thine eye be ſingle, thy whole bodie, ſhal be ful of light.* 23. *But if thine eye be evil, thy whole bodie ſhal be ful of darkneſſe,* &c. A ſingle eye in nature implies a ſingle *object*, and a ſingle *medium*: if either of theſe be double, the viſion or ſight is double, and ſo *evil.* A *ſingle eye*, as to the coming of Chriſt, implies a *ſingle regard* to that great day, as the ſupreme meſure of althings, both good and evil. Oppoſite hereto is a *double eye*, here ſtiled an *evil eye*; which implies an idoliſſing regard to, and admiration of the poor fading emty goods of this inferior world; whereby our looking to the coming of our Lord is obſtructed. As in nature, the eycing of a double *object*, ſpecially if the objects are oppoſite, diſtracts the ſight: ſo here, he that ſtands gazing and poring on the heart-alluring Idols of this lower world, is in no capacitie to look for the coming of his Lord. Jam. 1. 8. So *Jam.* 1. 8. *A double-minded man is inſtable in al his ways.* Δίψυχος here ſignifies a man that has a double eye or *mind*, one

one for the *World*, and another for Christ. Such an eye is alwaies instable; because distracted and torne in pieces, between two opposite Objects: Now and then he looks towards Christ, specially when convictions of sin prevail; and then again towards the world, when lust prevails. He that wil look stedfastly towards the coming of his Lord must have a single eye or regard thereto.

(3.) It must be a *pure Eye*, i. e. a mind free from prevalent mixtures of sin. In nature, if the eye be affected with any vitious humor or qualitie, the sight is obstructed or corrupted. As for instance in the *Yellow Jaundice*, the eye being affected with a bilous yellow humor, althings seem yellow: so here, if the eye of the mind be affected with any vitious carnal humor or beloved lust, the coming of our Lord, and al other spiritual objects, wil be but *carnally* apprehended. For every thing is received according to the qualitie and condition of the recipient: A carnal mind receiveth things spiritual carnally; as a spiritual mind things carnal spiritually, 1 *Cor.* 2. 14, 15. Look as drunken men, having their optic nerves, and thence their sight distorted and obstructed by fumes and vapors, ascending from their stomachs, can see nothing distinctly; just so is it with carnal minds distorted, and obstructed by the vapors of lust from the heart, they cannot look distinctly to the coming of their Lord. It is the pure incorrupted mind only that sees distinctly and evidently the coming of his

Mat. 5. 8. Lord. So Mat. 5. 8. *Bleſſed are the pure in heart, for they ſhal ſee God.* By the *pure in heart*, we muſt underſtand the pure mind, which alone can contemplate God and Chriſt in his ſecond coming. Hence the eyes of the Cant. 7. 4. Church are compared, Cant. 7. 4. *To the Fiſhpools in Heſhbon*; which denotes the puritie of her mind: For the Fiſhpools in *Heſhbon*, as the learned obſerve, were famous for their puritie, being *Cryſtalline*, without mixture of mud, or terrene mater: ſuch muſt the puritie of our minds be, in order to the contemplation of the coming of our Lord. The more pure the eye is, the more clear and diſtinct is the ſight: A pure eye ſees more things and more of every thing, than a vitiated eye doth. Such muſt be the puritie of the mind, that wil look for the coming of our Lord. Not but that the pureſt mind on this ſide Heaven has ſome mixture of ſin in it: only, if ſin do not incorporate with the ſpirit of the mind; and if it be not prevalent, the mind may, in evangelic eſtimation, be accounted pure. As melted gold is eſtimed pure, albeit ſome droſſe adhere to it, if it incorporate not with the gold: or boiled liquors are reputed pure, albeit ſome ſcum ſwim on the top: ſo the mind may be judged pure, albeit ſome ſcum or droſſe of luſt ſwim thereon, if it do not, in a prevalent degree, incorporate with the ſpirit of the mind, its ſupreme part.

(4.) It muſt be a *ſound, ſtrong, firme eye*, not weak and feeble. Bright and dazling objects, alſo ſuch as are very remote, require a

ſound

ſound and ſtrong eye to behold them: a weak feeble eye is not fit to behold the Sun, or things greatly diſtant. Now the coming of our Lord is a mighty glorious dazling object; alſo, very remote and diſtant from ſenſe and reaſon: how is it poſſible then that any ſhould look towards it, without a ſtrong ſound mind, and firme eye of faith? Hence *Solomon* makes frequent mention of *ſound wiſdome:* ſo *Prov.* 2. 7. & 3. 21. & 8. 14. whereby he underſtands *ſolid, ſubſtantial* ſaving knowledge, ſuch as contemplates things not only in *notions*, but in their proper *eſſences.* For ſo (a) תושיה properly ſignifies. So Prov. 14. 30. *a ſound heart,* (or *ſound mind*) *is the life of the fleſh.* Again 2 Tim. 1. 7. *But God hath not given us the ſpirit of fear, but of power, of love, and of a ſound mind.* Where we have a *ſpirit of power,* and *of a ſound mind* joined together, and both oppoſed to a *ſpirit of fear*; which is very *impotent*, and *feeble:* for both *legal* and *carnal* fear diſpirit the mind; but divine light and Grace corroborate and fortifie the mind, ſo that it becomes *ſound, ſtrong* and vigorous, every way fit to look for the coming of its Lord. But on the contrary an unſanctified mind is weak, yea blind, and therefore cannot ſee the coming of the day of God. So 2 *Pet.* 1. 9. But he that lacketh theſe things [*i. e.* graces before ſpecified] *is blind and cannot ſee afar off.* Μυωπάζων. Μύωπες are defined by *Ariſtotle, Thoſe who ſee things next them, but not ſuch as are*

Prov. 2. 7.
Prov. 3. 21.
Prov. 8. 14.

(a) *Eſſentia, ratio, ſapientia, ſemper permanens à* ישה *eas, res, aliquid.* Schindl.

2 Tim. 1. 7.

2 Pet. 1. 9.

afar off. Thence it is derived παρὰ τὸ μύειν τοὺς ὤπας; because *such alwaies wink with their eyes.* Carnal minds wink and shut their eyes against the coming of the day of God: Their eyes are so enfeebled and weakened by sin, that they cannot bear the glorie of that day: Like Owls or bats, they love darknesse more than the light of that great day, *Joh.* 3. 19. 20.

(5.) It must be a *meek humble eye.* A proud loftly eye, is no way fit to look for the second coming of our Lord. Yea, there is nothing more hated, and opposed by a proud mind, than the coming of the day of God.
Psal. 10. 4. so Psal. 10. 4. *The wicked through the pride of his countenance* [*i. e.* of his mind manifested in his countenance] *wil not seek after God: God is not in al his thoughts:* or, *al his thoughts are, that there is no God.* Oh! how ful of Atheisme is the proud mind? What a world of *contradictions* and *prejudices* doth it entertain against the coming of its Lord? You have an excellent character of a mind aptly disposed to look for the day of our
Psal. 131. 1, 2. Lord, in *David*, Psal. 131. 1, 2. *Lord, mine heart is not haughty, nor mine eyes loftly, neither do I exercise my self in great maters, or in things too high for me. Surely I have behaved my self as a Child that is weaned,* &c. An haughty lofty mind exerciseth it self in maters too high; and therefore cannot stoop to Divine revelations, touching the coming of our Lord. It is the weaned, meek, humble mind that looks for the coming of his

his Lord. This is wel expreſſed, *Jam.* 3. 13. by *meekneſſe of wiſdome*, which is oppoſed to the *proud curioſitie* of carnal reaſon.

(6) It muſt be a *ſublime raiſed* eye; or a mind ſome way proportionable to the glorie and excellence of its object. There is a vaſt diſtance between a proud, and a ſublime mind: uſually none more baſe and ſordid, than *proud ſpirits*: and none more ſublime and great, than humble and meek minds. He that lies loweſt in an humble ſelf-abaſing ſenſe of his own ignorance, and nothingneſſe, has ever the higheſt thoughts of God, and the ſecond coming of his Lord. This we find exemplified in *David*, Pſal. 139. 17, 18. *How precious alſo are thy thoughts unto me: how great is the ſum of them?* &c. Oh! what low and mean thoughts had *David* of himſelf; But what ſublime, raiſed, noble, and great thoughts had he of God? But more of this in what follows.

(7.) It muſt be a *vigilant watchful* eye. For the coming of our Lord is, as that of a thief in the night, and therefore the mind muſt always be in a vigilant watchful frame: A ſlumbering ſleepy ſecure mind ſcarce ever dreams of the coming of his Lord. This vigilant watchful frame is the great thing that our Lord commends to us, as a main diſpoſition for the expectation of his coming. So Luke 12. 39. *And this know, that if the good man of the houſe had known, what hour the thief would come, he would have watched,* &c. 40. *Be ye therefore ready alſo: for the*

ſon

ſon of man cometh at an hour, when ye think not. The like *Luke* 21. 36. *Watch ye*, &c. And this is the great blame of the wiſe, as wel as the fooliſh Virgins, that their Lord ſurpriſeth them in a ſlumbering fit, Mat. 25. 5. *While the Bridegroom tarried they al ſlumbered and ſlept.* This I take to refer to the profeſſors of theſe laſt times. Whence *Paul* alſo, in imitation of his Lord, tels us 1 Theſ. 5. 2. *That the day of the Lord ſo cometh as a thief in the night.* Whence he exhorteth al, v. 6. *Therefore let us not ſleep as do others; but let us watch and be ſober.* By which it is apparent, that a vigilant watchful mind is an eſſential, requiſite for ſuch, as wil expect the coming of their Lord.

(8.) It muſt be an experimental feeling eye. The eye is the moſt ſenſible part, becauſe moſt ful of animal ſpirits: The leaſt duſt in the eye, what a dolorous ſenſe doth it oft work? ſo it is with the eye of the mind, if it be rightly diſpoſed, it has the moſt acute lively ſenſe. This eye of the ſoul, as it regards *morals*, Divines uſually ſtile *Conſcience*; which has the moſt intimate tender feeling ſenſe, if rightly qualified. There is nothing more ſenſible than life: now ſaving knowlege, when it informes Conſcience, gives a *light of life*, Joh. 8. 12. *i. e.* a quick feeling Light, which can penetrate, and diſcerne things moſt ſpiritual and remote. In *Naturals*, our beſt knowledge is that which follows ſenſe and experience: ſo in *ſpirituals*, the moſt familiar, pleaſant, deep, affectionate working

working knowledge is that which ariſeth from an experimental feeling Conſcience. This is wel expreſſed by *Moſes*, Deut. 4. 35. *Thou haſt been made ſee to know, that the Lord he is God, there is none elſe beſides him. See to know*, i. e. as v. 34. *by tentations, by ſignes, by wonders*, &c. God has given thee an experimental ſenſe and knowlege, that the Lord alone is God. Tentations and trials are the Schole of Chriſt; where Chriſtians gain a feeling knowlege of Chriſt: yea more in a day, than by Books in many years. Thus *Rivet*, under dying torments: 'I have, 'ſaith he, learned more Divinitie in ten days, 'that thou haſt viſited me, than in fivety years 'before. Thou haſt made me to go home 'into my ſelf: I was not before but in the 'World. I am now in the Schole of my God, 'and he inſtructs in another manner, than 'al thoſe Doctors. Thus alſo Mr. *John Rowe Senior*, ſaid: 'He never had any chaſtiſe-'ment, but the Lord had ſhewen him ſome 'miſcarriage by it. Afflicted Chriſtians have the moſt experimental knowlege of God, and their own hearts: and a little knowlege gained by an experimental feeling Conſcience, O! What wonders wil it do? None have more clear and raiſed expectations of Chriſts coming than ſuch, whoſe Conſciences have any feeling experimental ſenſe of that day, and what relates to it. For Conſcience has Reſſentiments or jugements of things, according to the ſenſe it is impreſſed withal. Hence the Apoſtle prays for the *Philippians*, Deut. 4. 34, 35.

Ch. 1.

Phil. 1. 9, 10. *Ch.* 1. *v.* 9. That *they might abound in al jugement*, ἀ σθησει, *ſenſe*, i. e. inward feeling experience: and he gives the reaſon, v. 10. *That ye may approve things that are excellent*, i. e. that ye may have ſo much Divine ſubtilitie and ſagacitie, as to diſcerne the coming of your Lord; and thence to approve thoſe moſt excellent things, which ſhal be then

Heb. 5. 14. reveled. The like Heb. 5. 14. *Senſes exerciſed to diſcerne both good and evil.* An illightened ſanctified Conſcience is made up of ſpiritual ſenſes, which being exerciſed, clearly diſcerne the evil of ſin, and ſenſual good; as alſo the good of ſanctified evils, and thoſe good things hoped for, at the coming of our Lord. Spiritual ſenſe and experience, of thoſe objects we thinke on, doth much ſweeten our thoughts, and make them delightſome. Certain it is, that nothing more conduceth to our looking for the coming of our Lord, than ſuch a ſanctified Conſcience, inveſted with ſpiritual ſenſes, to diſcerne between good and evil. But, alas! how few ſhort are many profeſſors, of ſuch a tender, quick, feeling Conſcience? and is not this the main cauſe, that they ſo ſeldome look for the coming of their Lord? oh! what an Heaven upon Earth, is an experimental feeling Conſcience?

(9.) It muſt be a *warme heart-affecting eye.* We al know, that the eye, if deeply impreſſed with any object, affects the heart. So Lam. 3. 5. *Mine eye affecteth mine heart.* Sight is the moſt affective ſenſe: no ſenſe ru

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with more vigor, force and ſpeed into the Affections, than ſight doth, whether it be of good or evil. *Moſes* ſpeaks of ſome, Deut. 28. 34. *who ſhould be mad for the ſight of their eyes.* As evil, ſo good things, that ſtrike on the eye ſinke very deep into the Affections. Such muſt the ſanctified eye be, that looks for the coming of our Lord. Indeed al Sacred Science is *affective*: if our notions and contemplations of things ſpiritual affect not our hearts; they are nothing worth. As corporal viſion is the dore to natural love; ſo ſpiritual viſion to ſupernatural. If our looking for the coming of our Lord affect not our hearts, it doth nothing. A Chriſtians ſanctified knowege is warme: every notion ſends forth a divine ſparke into the Affections: look what he ſpiritually knows he affects, if good. If we wil contemplate the coming of our Lord, the eye of our mind muſt be *amorous* and affectionate: Such as may enflame love, quicken deſires, ſtrengthen hopes, highten Joys, fire zele and Indignation againſt ſin: A barren contemplation in things ſpiritual implies a contradiction. The ſpiritual ſight of Chriſt is ever affective: If our ſpeculation paſſe not into affection it is not right. Look as thoſe diſciples, *Luke* 24. 32. by converſing with their Lord felt a Divine fire burning in their hearts; ſo in like manner the eye, that looks for the coming of his Lord, is ever attended with a burning heat, or affectionate regard to that great day.

(10.) Laſtly

(10.) Laſtly, It muſt be a *vigorous Active* Eye. The eye is the moſt ſpriteful vigorous part in mans bodie; becauſe moſt ful of animal ſpirits: So in the new Creature, nothing is more ſpriteful and active than the ſpiritual eye of Conſcience. The beſt meſure of our knowlege is not ſo much the *Quantitie*, as the *Qualitie*, and *Activitie* of it. As in nature, the leſſer the eye, if ſpriteful and vigorous, the farther, and more clearly it ſees: Thence the eye of a Sparrow, or Hawk ſees farther, and more diſtinctly, than the eye of an Oxe: becauſe the later, though greater, yet it is more dul, by reaſon of the diffuſion of the animal ſpirits: whereas in the eye of a Sparrow, the ſpirits being more contracted, the ſight is more ſpriteful, and active. This holds true in a great proportion here: Many ſincere Believers, who have leſſe knowlege for *quantitie*, oft have more diſtinct and clear ſights of the coming of their Lord, and things ſpiritual, than other profeſſors, who have more bulky knowlege: and why? becauſe the former have a more ſpriteful vigorous eye of faith; which is ful of Divine ſpirits; whereas the later, albeit they may have a bigger eye, yet it is more dul and unactive. *Abraham* had but a little eye, if we regard the quantitie of his knowlege; yet he ſaw farther, and more diſtinctly, than the higheſt notional profeſſors now adays, which have only commun knowlege: and why? becauſe he had a ſpriteful vigorous eye of faith. So John 8. 56. *Your Father* Abraham *rejoiced*

to ſee my day, &c. It is the active working eye of faith, that alone can look for the coming of our Lord. The eye that ſincerely looks for the coming of Chriſt, wil worke the heart towards that day. In Chriſtianitie we know no more than we do: Working effectual thoughts are ever beſt: An idle, lazy, faint-hearted expectation of the coming of our Lord is the fruit of curſed formalitie; and has undone millions of ſouls. So much for the ſpiritual eye, whereby the ſoul looks for the coming of the day of God.

SECT. 2.

The coming of the Day of God conſidered in it ſelf, its Adjuncts, and Conſequents.

2. WE procede to the Object, *The coming of the day of God*. Which we may conſider, (1.) In it ſelf. (2.) In its *Adjuncts*; (3.) In its Conſequents.

1. If we conſider *the coming of the day of God in it ſelf*, then our looking for it implies two reſpects.

(1.) A ſpiritual, particular, fixed Regard to this day, in al its *Grandeur* and *Glorie*. No man looks for the coming of the day of God, as he ought, but he that has a ſpiritual eye intent on the Splendor and Glorie of that great day. The firſt coming of our Lord was in the *forme of a Servant*, in a mean abaſed manner, without that pompe and ſtate, which

which was due to his glorious perſon: Ay, but his ſecond coming ſhal be in another-gets manner, ſuch as becomes the Lord of Glorie. So Mat. 16. 27. *For the Son of man ſhal come in the glorie of his father, with his Angels.* The like Mat. 25. 31. *When the Son of man ſhal come in his Glorie, and al the Angels with him, then ſhal he ſit upon the throne of his Glorie.* So *Paul* 1 Theſ. 4. 16. *For the Lord himſelf ſhal deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the trumpe of God.* O! What a glorious Apparence wil this be? how wil the whole World in a moment ring with this ſhout? What a dazling raviſhing luſtre wil ſhine from Chriſt, and al his retinue? Hence *to look for the coming of the day of God,* is to have a conſtant, great regard to that Glorie and Majeſtie, which wil attend this apparence of Chriſt. Thus *Paul* Tit. 2. 13. *Looking for that bleſſed hope, and the Glorious appearing of the great God, and our Savior Jeſus Chriſt.* If we look not for the coming of the day of God, as the glorious appearing of the great God, we look not for it as we ought. The ſeveral particulars of this glorious apparence wil come under conſideration in our laſt Queſtion. In the general, The ſecond coming of Chriſt wil be the moſt glorious object that ever eye beheld; and a ſpiritual believing eye, fixed on the coming of the day of God as moſt glorious, ſees a glorie in al things that refer to that day: a glorie in Grace; a glorie in Ordinances

dinances; a glorie in duties; a glorie in ſufferings; a glorie in promiſſes; a glorie in Saints, *&c.* Oh! What a glorie doth that great day, and the forethoughts of it, infuſe into althings that belong to Chriſt? And, on the contrarie, how doth the ſpiritual ſight of this glorious day darken al the Glorie and beautie of this lower world? What a fading Sun-burnt flour are althings below, to a believing ſoul, that has his eye of faith fixed on this great and glorious day?

(2.) To look for the coming of the day of God implies, a ſpiritual conſtant regard to it, as the *meſure of al Good and Evil*; to look on nothing as real happineſſe or miſerie, but what wil be ſuch at the coming of our Lord. He that looks for that great day, wil look on nothing here below as great. He that looks up for the coming of the day of God, wil look down on althings of time, as emtie, poor, and fading. None looks for the coming of the day of God as he ought, but he that meſures althings by it; he who deſires creature-comforts, not for enjoyment, but for uſe; and when he hath them doth uſe them aright, not as fuel for his luſt; but as *preparatives*, to fit him for the day of God. This is the ſubſtance of *Pauls* exhortation, 1 Cor. 7. 29. *But this I ſay, brethren, the time is ſhort*, i. e. The coming of the day of God is very near: our Lord ſtands at the dore: what doth he collect thence? *It remaineth, that both they that have Wives, be as though* 1 Cor. 7. 29, 31.

they had none, i. e. They muſt ſtudie, and endeavor *moderation* in the uſe of them, and *contentation* in the loſſe of them: whiles they have them they muſt uſe them as it becomes Chriſtians, and keep their hearts in an habitual readineſſe to part with them, when God cals them to it. This he inculcates; and addes the reaſon, v. 31. *And they that uſe this world, as not abuſing it:* The Original καταχρωμενοι, *abuſing*, is of the ſame origination with χρωμενοι, *that uſe*; only the former ſignifies ſomewhat more, and therefore may be properly rendred *overuſing*. Moſt men, in uſing the World, do *overuſe*, and ſo *abuſe* it. Now the World is *overuſed*, (1.) When men are anxiouſly careful in the *getting* or *keeping* of it. Thence he addes, v. 32. *But I would have you without carefulneſſe*, i. e. anxious diſtracting care. (2.) Men overuſe the World, when they conſume and laviſh it on their Luſts. So the Original *to abuſe*, ſometimes ſignifies *to conſume in uſing*. (3.) When men do not exerciſe ſome grace in the uſe of what they have, they overuſe it. But (4.) Men chiefly *overuſe* or *abuſe* the World, when they do not uſe it in ſubſervience and ſubordination to the other World, *i. e.* When men do not make the coming of the day of God the meſure of their uſe. Al men overuſe the world, when they do not meſure their uſe of it, by the coming of their Lord. This ſeems included in the following reaſon, v. 31. *For the faſhion of*

Καταχᾶσθαι idem eſt quod χᾶσθαι, niſi quod videtur plenius quiddam ſignificare ſcil. utendo conſumere. *Grot.*

of this world paſſeth away. The faſhion χῆμα The *Scheme, Scene, Figure, Apparition, Pageant,* or *Shew* of this world. The notion is borrowed from the *Theatre* or *Stage*; whereon men acted their parts, and then the *Scene* was changed, another face appeared. So much alſo, παράγει, *paſſeth away*, importeth, namely the change of a *Scene*. As if the Apoſtle had ſaid: Alas! what is this world, but a Theatre or Pageant? men here act their parts awhile; but how ſoon are they gone off this Stage? yea, wil not our Lord ere long come and involve this great Theatre in flames? what wil then become of this Pageant which men now ſo much gaze on, and idoliſe? Should not this engage us al to be very careful, that we do not *overuſe*, or abuſe the things of this World? Ought we not al to uſe them ſo, as we may find comfort therein at the coming of the day of God? Should not this approche of our Lord be the meſure of al our *thoughts, Inclinations, Affections, care,* and *uſe* of this world? Certainly, he that looks for the coming of his Lord, wil not *overuſe* this world, but uſe it in ſubſervience, to that great day. Thus *Paul*, in what follows, 1 Cor. 9. 25. *And every man that ſtriveth for maſterie, is temperate in althings.* This diſcourſe is borrowed from their Olympic games; wherein thoſe who combated, or wreſtled were very temperate in their diet; uſing al in ſubſervience to their game: ſo the word *Temperate*, ſignifies, *to have althings in our power.* He that wil

Locutio deſumta eſt a Theatro. Dicitur παράγειν τὸ σχῆμα *& σκηνῆς uti ſcena invertitur aliamque plane oſtendit faciem.* Grot.

1 Cor. 9. 25, 27.

ἐγκρατεύεται] πάντα ἐν χρείᾳ ἔχων.

combat or run the race for Heaven muſt have power over althings beneath: He muſt firſt get victorie over himſelf, and then he wil, with eaſe, get victorie over al his adverſaries. He that is under the power of his own luſts, wil never get power over tentations, or difficulties. But what was it that made *Paul* thus temperate in althings? That he addes: *Now they do it to obtain a corruptible Crown; but we an incorruptible.* As if he had ſaid: Alas! in al thoſe famous Olympic games, what was the reward of al their *temperance*, and *Agonies*, but φυλλινὸς στέφανος, *a leafy fading crown?* But we have a *ſubſtantial, incorruptible* crown in our eye; which we expect at the coming of our Lord. Thence he addes: v. 27. *But I keep under my bodie, and bring it into ſubjection.* Theſe words ſeem borrowed from the Grecian πυκτὰι, or *Wreſtlers*, who having vanquiſht their *Adverſarie*, led him captive in triumph: ſo the firſt word ὑπωπιάζω ſignifies *to beat black and blew*; and then δουλαγωγῶ *to lead captive, with triumph.* The ſenſe is: I combat dayly with my bodie, to bring it into ſubjection, that ſo I might meet my Lord with triumph, and comfort. Such was *Paul's* regard to the coming of the day of God: He prepared his bodie, and mind, by al manner of Chriſtian exercices: he made the coming of his Lord the meſure of al inferior goods: he looked on al he had as given by Chriſt, and ſo was ready to give back al to Chriſt, when he called for it: what he had he improved for

for Chriſt, and what he had not he contentedly wanted: He knew how to abound in his wants, and how to want in his abundance, *Phil.* 4. 12. He could be diligent in the uſe of earthly comforts, and yet dead to them: He was better pleaſed in his mean condition, than worldlings are in the higheſt: He purſued after a world to come, and that made him contemne the preſent: His eye was fixed on the coming of his Lord, and that took him off from admiring any good things of time. Thus *Paul*; and ſo muſt we make the coming of the day of God, the meſure of all things. So much for the coming of the day of God conſidered in itſelf.

2. If we conſider the coming of the day of God in its *Adjuncts*, then to look for it implies, (1.) To look on it as *near*. Things remote affect but little: the nearer an object, is, if it greatly concerneth us, the more it affects. Now there is a twofold nearneſſe, under which we are to look for the coming of the day of God: Firſt the nearneſſe of its approche to us: and Secondly, the nearneſſe of our approche to it. (1.) We are to look for the coming of the day of God in the *nearneſſe* of its *Approche to us*. This has ever been the great ſin of the ſecure world, that men look on the coming of the day of God as a thing remote. Yea, our Apoſtle *Peter* foretold, that this would be the great ſin of theſe *laſt days*: ſo in ſome few verſes before our Text, 2 *Pet.* 3. 3, 4. *knowing this firſt, that there ſhal come in the laſt days ſcoffers,*

walking after their own luſts; and ſaying, where is the promiſſe of his coming? &c. And this prodigious piece of *Atheiſme*, which *Peter* preſageth would befal theſe laſt days, ſeems to have given the original occaſion of the following diſcourſe, touching the ſecond coming of our Lord: Yea, and that which is yet more remarquable is this, that the nearer the day approcheth, the more remote ſecure ſinners, by their unbelief, make it to be. Thence *Peter* dwels much on this argument, that the day of Chriſts coming is near. So v. 9. *The Lord is not ſlack concerning his promiſſe.* Again v. 11. *Seing al theſe things ſhal be* [Greek.are] *diſſolved*, &c. He ſpeakes in the preſent tenſe, to ſhew the nearneſſe of this day. So that to look for the coming of the day of God, is to look on it as *near* to us. Thus *Paul*, Phil. 4. 5. *The Lord is at hand.* And Hebr. 10. 37. *For yet a little while, and he that ſhal come, wil come, and wil not tarrie.* The like Jam. 5. 9. *Behold the Judge ſtandeth at the dore.* And if thoſe primitive Saints looked on the coming of the day of God as near, how much nearer then ought we to look on it? Oh! with what ſwift wings doth it poſt towards us? How ſoon wil winged time ruſh into Eternitie? The laſt words that ever Chriſt ſpake, or wil ſpeak to the end of the world, in a way of Goſpel Adminiſtration, were to aſſure us that he would come quickly, Rev. 22. 20. *He which teſtifieth theſe things, ſaith, ſurely, I come quickly, Amen.* This Amen is a ſeal for *ratification*, and *confirmation*, to aſſure us, that

that our Lord wil *quickly come*. Lo! do not the Heavens begin to open, and make way for the coming of the Lord of Glorie? May we not, by a ſpiritual eye of faith, ſee him coming in the clouds? May not a gracious heart hear the laſt Trumpe ringing in its ears? Is not that fire already kindled, which ere long wil turne the whole globe of Heaven and Earth into flames? Is not the Judge of quick and dead at the dore? And ought we not then to look on the coming of the day of God as near?

(2.) We are to look on the coming of the day of God as near, in regard of our approche to it, by Death. Though the coming of this day ſhould be never ſo remote, in regard of the laſt jugement, yet it is moſt certain, that our approche to it by death is moſt near. Alas! who knows how ſoon any of us may behold our particular day of jugement ſtaring us in the face? Do we not al begin to die, aſſoon as we begin to live? Is not death as *eſſential* to us as life? What is our preſent life but a coming into, and going out of this world? What is this preſent earthly Tabernacle we live in, but our Inne, our Hoſpital, our Leper-houſe? How ſoon wil a little time eat us out of our poſſeſſion? Doth it not then nearly concerne us to look dayly for death? And is not this a main part of our looking for the coming of the day of God? This was *Pauls* frame, Phil. 1. 23. *For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.* Phil. 1. 23.

better. To depart, ἀναλῦσαι contains various emphatic notions proper to the ſenſe. It ſignifies (1.) To looſen or relinquiſh our chains, as priſoners. (2.) To depart from our Inne, to our home. (3.) To weigh anchor, and ſet ſail. (4.) To looſen the cords of our Tents as Soldiers. (5.) To be reſolved into our firſt elements, as bodies corrupted. So that *Pauls* longing deſire was to depart from his bodie, as his priſon, his Inne, his Tent, *&c.* And why? *That he might be with Chriſt.* This made him ſo willing to be diſſolved, that ſo he might be taken into a more intimate union with his Lord, for whoſe coming he ſo much looked. He looked on the *diſſolution* of his bodie to be but the *conjunction* of his ſoul with Chriſt: Death was in his eye but a dore to life: He knew death would take nothing from him but his *priſon*, his *chain*, his *clog*, his *ſhame*, his *ſting*, his *poiſon*, his *burden*, his *miſerie*. This made him to look for the day of death, as the day of his eſpouſals and coronation. So that it's evident, to look for the coming of the day of God implies our looking for death, which is a great approche thereto. And may we not take up this as a general obſervation, that none have more lively expectations of the coming of their Lord, than thoſe who have moſt freſh and affectionate expectations of death? And on the contrary, do not they alwayes put far from them the coming of the day of God, who put far from them thoughts of death? ſuch an eſſential and intimate connexion

nexion is there between these two. Ah! think how soon your breath wil grow cold, your eye strings break, your soul stand trembling at the dores of your lips, and take flight at the windows of your eyes; and then you cannot but look for the coming of your Lord. Doth not the frailtie of life, specially in these days, engage us to look for death? And are any more fit to live, than those who think most of and prepare for dying? Should we not whiles on earth so live, as alwaies dying; that so we may, when death comes, live alwayes with our Lord? Is not life and death the same thing to him, that daily lives in the expectation of, and preparation for death? Oh! then why should we not ever live in the expectation of death, which wil join our soul, and Christ together?

(2.) Another Adjunct of the coming of the day of God is its *Unexpectednesse.* This is fully expressed, 2 Pet. 3. 10. *But the day of the Lord wil come as a thief in the night.* We al know the coming of a thief is unexpected: yea the nearer he is, the lesse usually he is expected. Such wil be the coming of our Lord, as he himself informes us, Luke 12. 39, 40. *If the good man of the house had known what hour the thief would come, he would have watched. Be ye therefore ready also: For the Son of man cometh at an hour, when ye think not.* We find this exemplified in the parable of the Virgins, Mat. 25. 6. *And at midnight there was a crie made, Behold the Bridegroom cometh.*

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The Bridegrooms coming at midnight, argueth that our Lords coming ſhal be when leaſt expected: For men at midnight are uſually in their deepeſt ſleep. So then, to look for the coming of the day of God, is to look on it as that, which wil come when leaſt expected. Oh! what a ſurpriſe wil it be to ſlumbering virgins, to hear that *midnight crie, behold the bridegroom cometh?* Yea, how many wiſe Virgins wil be found ſlumbering, and ſo not expecting this great day? Is it not therefore the dutie of al, to look for the coming of the day of God, as that of a thief in the night, who cometh when leaſt expected.

3. We may conſider the coming of the day of God in its *Conſequents*; which are various: but, at preſent, we ſhal mention only two, namely the *final Jugement*, and *Eternitie*: and in this regard;

(1.) To look for the coming of the day of God, implies a looking for the *laſt Jugement*. Oh! what a great day wil that be, when ſin ſhal no longer go maſqued, nor Godlineſſe diſgraced: How wil Grace then ſhine forth in its own native glorie, and beautie? How wil al the fuel, with which men now feed their luſts, be then turned into fuel for Hel-fire, and ſtings of Conſcience? With what an inſatiable hunger and thirſt, wil the ſenſual glutton and drunkard be then tormented? What a vexatious fire wil burne both bodie and ſoul of the laſcivious unclean wretch? Wil not every luſt then have its proper torment? ſhal not the ſecure Conſcience then be filled with remorſes

morſes and ſtings? How wil the avaricious greedy worlding then periſh with want? What confuſion and ſhame wil ſurpriſe the proud ambitious man? Wil not then the fooliſh Chriſtian appear to be wiſer, than the moſt crafty politician? Shal not the poor believers ſile habit ſhine more, than the rich mans ſcarlet and glittering robes? Wil not the contemt of this World be of more value, than al the treaſures of it? Shal not the tears of the penitent ſoul then bring more comfort, than al the mirth and joy of this world? Wil not an holy life then give more ſatisfaction, than al the licentious humors of this life? O! what a glorious day wil the day of Jugement be? How wil althings be ſet at Rights then? Shal not every mans work then be made manifeſt, as 1 *Cor.* 3. 13? Oh! what a glorious manifeſtation wil there then be made of al the hidden things of darkneſſe, whether good or bad? So 1 Cor. 4, 5. *Therefore judge nothing before the time, until the Lord come, who both wil bring to light the hidden things of darkneſſe, and wil make manifeſt the counſels of the hearts: and then ſhal every man have praiſe of God.* Here the Apoſtle cals us off from our preſent uncharitable cenſures of things ſecret, to a looking for the coming of the day of God, and that righteous jugement which ſhal then be made, of the moſt hidden things. Hence it is evident, that a great part of our looking for the coming of the day of God conſiſts in our looking for the day of Jugement, which wil follow thereon.

(2.) To

(2.) To look for the coming of the day God, implies a deep fixed regard to *Eternit* as an eſſential conſequent thereof. *Eternit* indeed is a great word; But, O! how muc greater is the thing it ſelf? How far ſho are al our Expreſſions and Affections of Ete nitie? Had we right notions of that eterna ſtate, we ſhould not thinke of it without a extaſie or rapture. But alas! alas! Eterniti is too big for our poor ſhallow apprehenſions How ſoon are our ſhort capacities ſwallowe up, when we dive into this infinite Abyſſe an Ocean of Eternitie? And yet without a re gard to it, we neither thinke, nor affect, no act any thing as we ought. *Eternitie* give forme and ſpirit, both to the life of Grac and Glorie. We had better never be happy than be happy only for a time. If thoſe glo rified Saints in Heaven were not aſſured o an Eternitie to be happie in, their happineſs for a time would render them the more miſe rable in the end. Time renders althings little or nothing; but Eternitie althings great. *Eternitie* ſums up al time in formal Being, without ſucceſſion: If thou art one moment happy in Eternitie, thou art for ever ſo. Take away ten millions of years from Eternitie, and you take away nothing: Millions of years make not the leaſt moment of Eternitie. Caſt but an eye on Eternitie, and al the goods and ils of time wil appear to be pure nothings. Alas! how little difference is there between the *ils* and *goods* of this life, if we regard Eternitie? Yea, wil not the croſſes and ſor-

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rows of this life, if ſanctified, appear to be great bleſſings; and unſanctified bleſſings great curſes, to one that has an eye of faith fixed on Eternitie? He that looks with a ſteady eye to Eternitie, wil count his loſſes in this life for Chriſt great gains; his ſorrows mater of joy; his reproches, his glorie; his miſeries, his bleſſings; yea, death it ſelf his dore to life. Surely they who have Eternitie in their eye, can ſee nothing in this world agreable, or great. There is no real happineſſe or miſerie, but what is Eternal. Hence al that look for the coming of the day of God, muſt alſo look for Eternitie. For, without regard hereto, the coming of the day of God wil ſignifie but little. Al our *thoughts, Intentions, Inclinations, deſignes, Affections,* and *Actions* run into Eternitie, and ſubſiſt there, aſſoon as they have a being: wherefore our main worke is to caſt an eye of faith after them; and oft to conſider, what account we ſhal be able to give of them at the coming of our Lord. Faith is great with Child of Eternitie: and the more we live by faith, in the expectation of Chriſts coming, the more we wil live in the believing views of Eternitie. Oh! how little wil althings of time ſeem to him, who has his eye fixed on things *eternal.* So 2 Cor. 4. 18. *while we look not at things that are ſeen; but at things that are not ſeen: for the things that are ſeen are temporal, but the things that are not ſeen are eternal.* A ſight of things *Eternal* darkens al the glorie of things *temporal.* So much for the Object.

SECT.

SECT. 3.

The Goſpel the Medium, through which we by faith, look for the coming of the day of God. Alſo the ſeveral Acts of faith in looking for Chriſts coming.

3. ANother requiſite in natural Viſion or Sight, is the *medium*, through which we look. Now the Medium through which we look for the coming of the day of God is the *Goſpel*, and the *Promiſſes* thereof. Such is the imperfection of our preſent ſtate, as that we cannot ſee things Divine but in a glaſſe, and that darkely, if compared with the intuitive Viſion of Saints glorified. So 1 Cor. 13. 12. *But now we ſee through a glaſſe darkely; but then face to face.* The Goſpel is this Glaſſe, which implies both imperfection and perfection. (1.) Imperfection, if compared with the ſtate of Heaven; Yet (2.) Perfection, if compared with the knowlege of ſenſe and reaſon. For the Goſpel is a clear Cryſtal Glaſſe, which diſcovers to us Divine things more diſtinctly than Nature or the Law can do. *Evangelic promiſſes*, touching the coming of the day of God, are ſpiritual *proſpective Glaſſes*, through which a Believer, by faith, clearly and diſtinctly beholds the coming of our Lord. Thus *Abraham* beheld the firſt coming of the day of God, John 8. 56. *Your Father*

ther Abraham *rejoiced to ſee my day: and e ſaw it, and was glad.* How did *Abra-am* ſee the day of Chriſt? Surely in and by he promiſſe. Thus *Gal.* 3. 8. Its ſaid: *The Goſpel was Preached unto* Abraham, *ſay-ng, in thee ſhal al Nations be bleſſed*, i. e. *in hy ſeed, which is Chriſt*, as it is interpreted, . 16. Oh! what a clear, diſtinct, real, glo-ious ſight had *Abraham*, through the glaſſe of the promiſſe, of the firſt coming of our Lord? Juſt ſo, yea, much more, may be-ievers, in theſe Evangelic times, behold, by aith, through the glaſſe of the promiſſe, the econd coming of the day of God. There re ſome *proſpective glaſſes*, ſo artificially made, as that you may ſee through them diſtinctly things very remote and obſcure; s the Spots in the Moon, *&c.* Such a pro-ſpective glaſſe is the Goſpel, and the pro-miſſes thereof: The coming of the day of God is very remote, as to ſenſe and reaſon, which are apt always to clamor, in the lan-guage of thoſe *Atheiſtic* ſcoffers, 2 Pet. 3. 4. *where is the promiſſe of his coming?* &c. ay, but now an eye of faith, looking through he proſpective glaſſe of the promiſſe, be-holds our Lord coming in the clouds, as *really*, *evidently*, and *diſtinctly*, as the natural eye ſees the Sun in the firmament. O! What lively glorious views might we have of the coming of the Son of God, had we a lively active faith fixed on thoſe Evangelic promiſſes, which repreſent the ſame? But, alas! here lies the miſerie of many knowing profeſſors,

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they contemplate the coming of the day of God, only in the deceitful glaſſe of their own falſe Imagination, and carnal reaſon; and then, no wonder if they are ſtrangers to it. Ah! how few, yea very few, look for the coming of the day of God, as repreſented, and offered to an eye of faith, in and by the promiſſes? Certainly, if the promiſſe be not the *meſure* and *medium* of our ſight, al our ſeeming faith is but real unbelief. Nothing may fal within the compaſſe of your expectations, but what fals within the compaſſe of the promiſſe: If there be the leaſt caſt of your eye towards the coming of the day of God, *beſide*, or *without* the promiſſe, it is but *carnal reaſon*, and therefore attended with much confuſion and darkeneſſe; yea, it wil end in greater unbelief and ſecuritie. Be ſure then, in al your lookings for that great day, you keep your contemplations and expectations within the compaſſe of the promiſſe.

4. The laſt thing required to make up *natural Viſion* or ſight, is *the actual reception of the Object into the eye.* And herein the excellence of the ſight, above al other ſenſes, diſcovers it ſelf. For the eye can, with the leaſt turne or motion, in an inſtant fetch in the moſt remote objects, even the celeſtial bodies. So quick and comprehenſive is its reception. Now this, as ſpiritually applied to our looking for the coming of the day of God, implies ſeveral acts of the believing ſoul.

(1.) One

(1.) One great act of faith, in the actual reception of, or looking for the coming of the day of God, is, to *realise that great Day.* The more real our notions are, the more *affective* and *effective* they are. There is a vast difference between the sight of the Sun in the Firmament, and the sight of it in a picture: the former is real, the later not: So in like manner, the difference is not lesse, between the beholding of Christs second coming, as held forth by notions only, and the real view of it by faith. It is the proper worke of faith, to give the soul real views of things; Faith is the greatest *realiser* in the World: It can realise things most remote, as to sense and reason: Things infinitely out of sight, in regard of time, and natural existence, faith makes them present, and so gives a real view of them. Al real sight implies an existence of the object in the eye, agreable to the existence it has in it self: So real knowlege denotes a real being of the object known, in the mind of him that knows it. For nothing is really apprehended, unlesse the real Idea or image of the thing it self be in the mind of him that apprehends it. This is most true here, unlesse the coming of the day of God be really existent in the eye of faith, we do not look for it. This indeed is one of the greatest mysteries of faith, that it can *realise* things most remote, even the coming of the day of God. Al reading, hearing, studying, meditation, and discourſing wil not discover to us the coming of our Lord, with-

out faith realise that day. The Scholes give us a good distinction, between *Abstract*, and *Intuitive* knowlege: Abstract knowlege is the contemplation of things in their notions, pictures, or propositions only: but *Intuitive* knowlege is the contemplation of things as they exist in themselves. Such an *Intuitive*, though reflexe, sight doth faith give us of the day of God, by realising of it to the soul. So Heb. 11. 1. *Faith, is the substance of things hoped for.* ὑπόστασις, The *solid basis, subsistence, essence,* or *realitie* of things *hoped for*; which have no *actual existence* or being of their own. Such is the *realising power* of faith; and so efficacious is it, to make the coming of the day of God, which is the main of those good things hoped for, really existent, and actually present in the believing soul. O! What a miraculous efficace hath faith, to make things absent present; things hoped for actually existent? And doth not a main part of our looking for the coming of our Lord consist herein? could we but by faith *realise* that great day, what lively, intuitive, heart-affecting views should we have of it? how would our hearts be ravisht in the prevision, or foresight of it? What wonders of Grace and Godlinesse would it worke in our hearts and lives? But, ah! here lies the bane of our profession, we content our selves with some *notional* speculations, and contemplations of that glorious day, without that real *intuitive* view thereof, which faith gives. Read but *Heb.* 11. and you'l see how those great worthies

Heb. 11. 1.

thies by faith did realiſe things hoped for. So, v. 13. *Theſe al died in faith, not having received the promiſſes; but having ſeen them afar off:* i. e. as Mariners, in a tempeſt at Sea, if they can, by a *proſpective* glaſſe, diſcerne their harbor afar off, how do they rejoice, and make towards it? ſo faith, beholding through the *optic glaſſe* of ſome promiſſe, good things promiſſed, it doth realiſe the ſame, and rejoice therein. Thence it follows: *and were perſuaded of them*, i. e. they looked upon them as *really* exiſtent in the promiſſe as if they had been in poſſeſſion. Yea, he addes; *and embraced them*: i.e. they, as it were, hugged them in their armes, and ſolaced themſelves in the embraces of them, juſt as a man doth his intimate friend, who has been long abſent, in a remote Countrie. Such a real view did faith give them of thoſe good things promiſſed, and hoped for. And O that we could by faith thus realiſe the coming of our Lord! What lively glorious Ideas; what raviſhing views ſhould we then have of that day? Heb. 11. 13.

(2.) The actual looking for the coming of the day of God implies an *evident, diſtinct, particular* view of that day. This alſo is the worke of faith, which is not only the *ſubſtance of things hoped for, but alſo the evidence of things not ſeen*, Heb. 11. 1. ἔλεγχος, *the meridian noon-day light*, which gives the moſt *diſtinct, evident, particular* view of things: The *Argument*, or demonſtration, which makes the concluſion moſt Heb. 11. 1.

distinctly evident. O! what a distinct evident view doth faith give of the day of God? Faith pierceth thorow the objects it lookes upon, and so gives a distinct view of them. We find a great promisse, Esa. 52. 8. *For they shal see eye to eye, when the Lord shal bring again Sion.* What is it, *to see eye to eye? To see eye to eye*, is *to see most evidently and distinctly.* Such must be our looking for the coming of the day of God. Such an evident distinct view had the believing *Galatians* of Christ crucified, Gal. 3. 1. *before whose eyes Christ hath been evidently set forth,* προεγράφη. They had such evident, distinct, particular views of Christ crucified, as if his passion had been acted, to the life, before their eyes. Whence it follows; *crucified among you.* How was Christ crucified among them? Was he not crucified at *Jerusalem*, which was many hundred miles from *Galatia?* Yes; but yet Christ crucified was so lively represented by *Pauls* Ministerie, to their eye of faith, as if he had been crucified among them. Such distinct, evident, particular, believing views should we have of the coming of our Lord. Such, *Paul* tels us, the Thessalonians had, 1 Thes. 5. 2. *For you your selves know perfectly, that the day of the Lord so cometh, as a thief in the night: perfectly,* ἀκριβῶς, *exactly, accurately*; as if the day of the Lord had been drawen to the life in their hearts. The more distinct, accurate, particular notices we have of Christs second coming, the more we shal hasten towards it,

Oculo ad oculum videre, est cominus evidentissime videre.

Gal. 3. 1.

προεγράφη *prius depictus fuerat.* Beza.

Ακριβὲς *pro ἀκρον*, Hesych. *παρὰ τὸ εἰς τὸ ἄκρον βῆναι: nam qui est* ἀκριβὴς *ad summum usq; pervadit.* Stephanus.

and

and the more efficacious Influence it will have on our hearts and lives.

(3.) Actually to look for the coming of the day of God implies alſo, dayly to *familiariſe* that day; to have familiar acquaintance, conſtant converſe with it, in our thoughts. None look for this great day, as they ought, but ſuch as oft viſit, and familiarly acquaint themſelves with it, in their Meditations. This was *Pauls* manner of converſation, as he himſelf aſſures us, Phil. 3. 20. *For our converſation is in Heaven, From whence alſo we look for the Savior, the Lord Jeſus Chriſt.* The Apoſtle, in the words precedent, ſpeaks of ſome, who minded nothing but *earthly things*: But, ſaith he, for our part, *our converſation is in Heaven.* πολίτευμα, our *manner of life*, our *commerce*, our *ſtate*. The word in its primary notion ſignifies a *State*, or *Republic*, or *Citie*, or *Societie* of people, united together as one bodie; governed by the ſame Laws; enjoying the ſame *privileges*; ſubject to the ſame *Prince*, or Governours; and having among them one and the ſame forme of Government. But this word being taken from πολιτεύεσθαι, which anſwers to the *Hebr.* התהלך, and ſignifies to *walke* or *converſe* as Citizens, hence alſo it is uſed to ſignifie a *converſation*, or *manner of life*. We may take in both regards. (1.) Saith *Paul*, *our converſation is in Heaven*: i. e. Heaven is our *Citie*, our *State*: we are governed by its laws; ſubject to its Prince, and under the Phil. 3. 20.

enjoyment of its privileges. (2.) Our Converſation is in Heaven, *i. e.* the current of our Thoughts, Inclinations, Affections, Actions, and Manner of life is in Heaven. And *why* ſo? that he addes: *from whence alſo we look for the Savior, the Lord Jeſus Chriſt*: ὃθεν *from whence*, is referred by ſome to the whole mater; by others to *converſation*; by others to *Heaven*: The difference is not material: The ſenſe ſeems this: And truely its no wonder that our converſation is in Heaven, ſeing we thence expect the coming of our Lord. Is he not our Savior, our life? and ought we not to live where our life is? where ſhould the member be, but where the Head is? Wil he not ere long come from Heaven? and ſhould we not, by al manner of Heavenly thoughts and Aſpirations, go forth to meet him day by day? ought we not every hour to ſend forth holy ejacultions to meet our Lord? Whatever you are about, you ought to have the coming of your Lord before your eyes. Are you plodding, and contriving about your worldly affairs? Why be ſure you loſe not the thoughts of your Lords coming. Are you in a journey? let the thoughts of your Lords coming be your companion. Let your firſt and laſt thoughts every day converſe with your coming Lord. Entertain your hearts frequently with ſuch ſacred *Soliloquies* as theſe: Methinks, I hear the laſt trumpe ever ſounding in mine ears: Methinkes, I ſee my Lord Jeſus coming in the clouds, with ten thouſands

of

of his Angels. Thus we ought *to familiariſe* the coming of the day of God. And that more particularly, (1) By holy *ejaculations.* O! what frequent ejaculations ought we to ſend forth, towards the coming of our Lord? One ſaving glance towards this day brings life to the ſoul. But oh! what familiar converſe have they with this great day, who dayly ſend forth multitudes of ejaculations towards it? what an Heavenly converſation is this? (2.) We muſt *familiariſe* the coming of the day of God by fixed *contemplation* on it. There muſt be a dwelling of the thoughts on that day, by ſtated and fixed meditation every day. The more our thoughts dwel on this day at ſtated ſeaſons, the more familiar it wil be to us.

(4.) Actually to look for the coming of the day of God implies further, dayly *to wait for it*, to ſtand on our watch tower, and thence always to expect it. This we find oft inculcated by our Lord, and his Apoſtles. Thus Luke 12. 35. *Let your loins be girded about, and your lights burning.* 36. *And ye your ſelves like unto men that wait for their Lord, when he wil returne from the wedding, that when he cometh and knocketh they may open unto him immediately*, &c. So *Luke* 21. 28. having mentioned in the precedent verſes, the forerunners and ſignes of his coming, he addes: *and when theſe things begin to come to*

paſſe, then look, and lift up your heads, for your Redemtion draweth nigh. Albeit this ſeems limited to ſome time immediately foregoing the coming of Chriſt, yet it may, by a paritie of reaſon, be extended more generally, to our waiting for Chriſts coming at al times. So *Rom.* 8. 23. *Paul* makes it a proprietie of Saints to *wait for their Adoption*, namely at the coming of Chriſt. Yea, 1 *Theſ.* 1. 10. *Paul* makes this one of the firſt frames they arrived unto, after converſion, *To wait for his Son from Heaven.* Now this waiting for the coming of the day of God implies, dayly to revive and refreſh our thoughts and expectations of that day: not to give way to any ſhort ſlumbers, much leſſe to deep ſleeps; but to be always in exſpectation of that great day. This is the great faut of the wiſe Virgins, as wel as the fooliſh, they are ſurpriſed with fits of ſlumber; which are oppoſite to waiting for the coming of our Lord. *Mat.* 25. 5. O! what a world of ſuch ſlumbering Virgins are there?

(5.) Actually to look for the coming of the day of God imports farther, to get a *Prepoſſeſſion* of that day, and thoſe good things hoped for, therein to be enjoyed. The eye, by looking on the Sun, gets a poſſeſſion of it: yea, there are certain Optic Glaſſes, which give the eye the real Image and poſſeſſion of Objects very remote. So, by looking on the ſecond coming

ng of Chriſt, and thoſe good things hoped or, in that day, by an eye of faith, through he Optie glaſſe of the promiſſe, we come o poſſeſſe the ſame. So Mat. 5. 8. *Bleſſed are the pure in heart; for they ſhal ſee God,* i. e. *poſſeſſe and enjoy God.* Thus, by looking on the coming of Chriſt, you poſſeſſe him. This ſpiritual viſion of faith gives *poſſeſſion* and *Fruition.* Yea, in natural contemplation, the mind, by gazing on its object, gets the poſſeſſion of it: and ſo the mind by underſtanding becomes althings. This holds much more true in *ſpirituals*; ſuch, as by faith gaze much on the ſecond coming of the day of God, thereby really poſſeſſe the ſame. Look on Chriſt by faith and you poſſeſſe him.

(6.) Actually to look for the ſecond coming of our Lord, implies thus much alſo, to get the ſoul *transformed into the image of Chriſt:* Al ſaving views of Chriſt, whether as paſt or to come, do transforme the heart into the image of Chriſt. Whiles, by the eye of faith, we look on Chriſt, in his ſecond glorious coming, a little image of Chriſt is ſtamped on faiths eye. So 2 *Cor.* 3. 18. As take a looking-glaſſe, and expoſe it oppoſite to the Sun, and it wil have an Image of the Sun ſtamped on it; yea, it wil ſhine, in imitation of the Sun: So, ſuch as contemplate the face of Chriſt, in his glorious appearance, wil have a little image of Chriſt ſtamped on the face of their

their ſouls. This was typified by the tranſformation of *Moſes*'s face, when he had ſeen God. Look on Chriſt by faith, and live in, and to Chriſt; look on Chriſt, and love Chriſt: look on Chriſt and be humble, as Chriſt was; look on Chriſt, and be crucified to the World, as Chriſt was: Look on Chriſt, and be patient as he was: Look on Chriſt, and thou wilt, in thy meſure, ſhine with Grace, as Chriſt ſhined. Such a miraculous influence has our looking on Chriſts ſecond coming by faith, to transforme the heart and life into the image of Chriſt. So much for the firſt branch of the Queſtion? *What it is to look for the coming of the day of God?*

SECT.

SECT. 4.

What it is to haſten to the coming of the day of God?

IN the next place, we are to examine, *What it is to haſten to the coming of the day of God?* The Object here is the ſame as in the former Inquirie, and therefore needs not any further conſideration. The only thing we are to conſider here is the various *Acts* of the ſoul, in haſtening unto the coming of the day of God: In the general, there ſeems to be this difference between our *Looking for*, and *Haſtening unto* the coming of the day of God: In the former, the ſoul, by apprehending or contemplating the coming of Chriſt, receives in a lively Idea, or Image thereof: In this later, the ſoul, by *Wil* and *Affections*, goes forth to meet its approching Lord. This ariſeth from the natural difference between the ſouls *ſeeing*, or *knowing*, and *willing* things: for in ſeeing or *knowing* the object is by its Idea, or Image received into the ſoul: but in *willing and affecting* things the ſouls goes forth to meet, and adhere to its object. So that this haſtening to the coming of the day of God conſiſts in the *Egreſſe*, or going forth of the ſoul, by *Wil*, *Affections*, and al *ſpiritual exercices* of Grace, to meet our approaching Lord.

1. To

1. To haſten to the coming of the day of God implies a firme, inviolable, vehement *Bent* of Wil towards that Day. So much as there is of a bended wil towards the coming of our Lord, ſo much doth the ſoul haſten thereto. O! how tenacious and invincible ſhould the wil be, in adhering to the coming of the day of God? This ſeems included in
Act. 11.23. that exhortation of *Barnabas*, *Act.* 11. 23. where he exhorts them, *with purpoſe of heart, to cleave unto the Lord.* τῇ προθέσει, with a fixed, determined, reſolute *Bent* of wil, to adhere to the Lord, both in his preſent diſpenſations, and approching glorious apparence. The force and efficace of this *bended* wil conſiſts in the deliberate *Intention*, or *Inclination* thereof, towards that great day: when the ſoul doth, with a *plenitude*, or fulneſſe of Wil, adhere to our approching Lord. Now this ſtrong bent of wil procedes from the ſpirit of *Sanctification*, and *Adoption*, who inſpires and infuſeth into the wil a Divine Love, which is as a *pondus*, or weight to incline it towards the coming of the day of God. Hence we find this haſtening to the day of God expreſſed by *Paul*, by love thereto,
2 Tim. 4.8. 2 *Tim.* 4. 8. where he ſaith, *There is laid up a Crown of Righteouſneſſe for al them that love his appearing.* The ſoul *lives* where it *Loves*. Love has a violent *Impetus*, or ſweet violence, whereby it bindeth the wil to the object beloved. Love the day of God, and you haſten to it, yea live in it. So Cant. 8. 6. *Set me as a ſeal on thine heart, as a ſeal upon thine*

thine arme; *for love is ſtrong as death*—— *it hath a moſt vehement flame*, &c. By love the heart aſcends up, as in a flame, to meet our Lord. Love is a ſwift poſt, that carries the heart to its beloved: It is never ſatisfied, 'til it arrives to *union*, and *fruition* of what it loves. Abſence fires love, and makes it burne with a vehement flame towards its approching Lord. Yea, it gathers force from obſtructions, and difficulties. Love burning in the Intention of the wil gives ſwift feet, yea wings to the ſoul, to flie towards the coming of the day of God. A ſoul inſpired with love to our approching Lord, is not its own, but loſeth it ſelf in the boſome of its Lord; There it *lives*, and *breathes*, and *moves* day by day. Love is moſt *artificial*, and *puiſſant* to haſten the ſoul towards the day of God: it commands al the Paſſions and Actions of the ſoul to tend, and move this way: Yea, it makes the moſt difficult unpleaſant way eaſy and pleaſant. Alas! do but thinke what love wil do, to meet and enjoy an abſent friend: and wil it not do much more to meet and enjoy its abſent Lord? Love grows not faint or weary in its motion, towards our coming Lord. Yea, it multiplies by acting, and that from the ſimilitude there is between the lover, and beloved. Hence there is no Grace, that has ſuch a ſtrong inclination to its act and object as this Divine Love. Indeed, its never wel pleaſed longer than it is haſtening to its beloved: It immediately delivers up the heart to its approching

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ing Lord, and so adheres to him by an union of spirit: It is impatient til it come to take hold of its Lord: it melts and dissolves the heart into him. Such is the force of Love in hastening to the coming of the day of God.

2. The soul hastens to the coming of the day of God, by longing *desires* after it. Desires are the firstborne of Love, and the feet of the soul, whereby it moves towards its beloved. He that is possest with desires after the coming of Christ, cannot but hasten towards that great day: For desire is an hungry greedy Affection, which thinkes it has never enough of what it desires. In every lover there is a desire of union with its beloved: and therefore the absence of Christ causeth the soul to breath forth *love-sighs* after his second coming. Thus the Spouse

Cant.8.14. Cant. 8. 14. *Make haste* [or *flee away*] *my beloved, and be thou like to a Roe, or to a young hart, upon the mountains of Spices. Flie my beloved:* As the Spouse began with desires of Christs first coming, *Cant.* 1. 2. to *kisse* her by the Preaching of his Gospel; so she ends this her Song, with earnest desires of his second coming, to put an end to al her miseries. Thence it follows: *And be thou like to a Roe:* or, *liken thy self to a Roe,* [i. e. *be swift and make haste to flie away*] or, *to a young hart on the mountains of Spices.* Some conceive, that the Harts, which fed on those mountains of Spices, had a very *aromatic,* fragrant smel; and thence the Spouse here

here reſſembles her beloved to theſe, thereby to ſhew, how much her heart was raviſhed with the ſweet odors of his Grace; and how much ſhe longed for his ſecond coming. Thus the ſame Spouſe or Church, Rev. 22. 17. *And the ſpirit and the bride ſay come, and let him that heareth ſay come:* and v. 20. *even ſo come, Lord Jeſus.* As if ſhe had ſaid: *O time poſt away, and haſten the coming of my Lord: come Lord, come; for Love is tormented with delays.* Thus ardent deſires after the coming of our Lord do much haſten the ſoul towards that day. A believers continual crie ſhould be: *Lord come down to me or take me up to thee:* His deſires after the coming of his Lord ſhould never ceaſe, 'til he be maſter of what he deſires. This was the language of *Pauls* groans, 2 Cor. 5. 2. *For in this we groan earneſtly, deſiring to be clothed upon with our houſe, which is from Heaven.* *Pauls* groans after his diſſolution were in order to the conjunction of his ſoul with Chriſt: and hereby he haſtened to the coming of his Lord.

3. The ſoul haſtens to the coming of the day of God, by lively *Hopes* of that day. Hope is the neck ſtretched forth, or head lifted up, whereby the ſoul expects, with confidence, its approching Lord. Hope, as the good Spies *Caleb* and *Joſhua*, propheſieth good things, in the greateſt difficulties. A fiducial hope ſtands on ſure ground, even the word and fidelitie of God, and therefore it wil not be ſoon ſhaken, though the pillars of Heaven

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and Earth are ſhaken. Yea, when the times are worſt hope oft expects the beſt, even the coming of our Lord. Thus Luke 21. 28. *And when theſe things begin to come to paſſe, then look up, and lift up your heads; for your Redemtion draweth nigh. Theſe things,* i. e. diſtreſſe of Nations, and the powers of Heaven being ſhaken, with other terrible forerunners of the Son of God, v. 25,26,27. *Then look up, and lift up your heads;* Theſe are expreſſions of *hope,* Ἀνακύψατε, *look up,* as they, who from ſome eminent place confidently expect libertie and deliverance. The more we hope for Redemtion, at the coming of our Lord, the more our ſouls wil haſten towards that day: If our hopes flagge our pace wil flagge. The longer the thread of our hope is, the ſwifter wil our motion be, towards the coming of the day of God. Yea, ſtrong and lively hopes make us partakers of Chriſt, and al the good things that attend his ſecond coming: So Heb. 3. 14. *For we are partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt, unto the end.* Τὴν ἀρχὴν τῆς ὑποστάσεως, *The principle,* or *foundation, by which we are ſupported.* Wel-grounded hopes give a ſubſiſtence to the good things hoped for: and thence we find the ſame word uſed to expreſſe faith by, *Heb.* 11. 1. as it is the ſubſiſtence of things hoped for. Now the good things hoped for being made *ſubſiſtent* and preſent in and by hope, no wonder if the ſoul haſten towards the coming of Chriſt hereby.

Luk. 21. 28.

ut ſolent qui de loco ſuperiori libertatem expectant. Grot.

Heb. 3. 14.

Principium quo ſuſtentamur.

4. The

4. The ſoul haſtens to the coming of the day of God, by an holy *dread, awe*, and *fear* of that day. That great day, although it be moſt joyous to Saints, yet it wil be alſo moſt terrible to ſinners: And the terrors of this day, apprehended by faith leave an holy awe, and dread on believers themſelves. Oh! what holy Tremblements of heart have many awakened ſerious ſouls, at the apprehenſion of that terrible day? This ſeems to be the import of *Pauls* Exhortation, 2 Cor. 5. 10. *For we muſt al appear before the Jugement ſeat of Chriſt*, &c. What follows? 11. *Knowing therefore the terror of the Lord we perſuade men.* As if he had ſaid: Oh, friends! Wil not that be a terrible day, when the Lord of Glorie wil come, and cal us to an account, for every thought, word, and Action? What a dreadful Jugement, or doomſday wil that be? Have we not al cauſe to tremble, and ſtand in awe of this terrible day? For our part, *knowing the terror of the Lord, we perſuade men*, to maintain an holy dread and fear of that tremendous day. This holy awe and fear of that great day is no way inconſiſtent with lively hopes, and affectionate deſires thereof: neither doth it at al impede or hinder our haſtening thereto. For this Godly fear procedes from a *Spirit of Adoption, faith*, and *love*, and ſo keeps the ſoul in an holy awe, leſt it ſhould do any thing unworthy of that great day. Its true, ſervile carnal fear procedes from Unbelief, and ſelf-love; and therefore drives men from the day of God, whiles

2 Cor. 5. 10, 11.

it ſeems to haſten them towards it: But this holy *filial* fear proceding from faith and love, always prepares for, and haſtens the ſoul towards the coming of the day of God. Slaviſh fear is of a dul and lazy humor: it freezeth and bindes up the powers of the ſoul: but filial fear is warme and active; it greatly enlargeth the heart in its motion towards the coming of our Lord. Yea, holy *fear*, as wel as faith and hope, makes our abſent Lord preſent, and ſo his ſecond coming preſent to the ſoul.

5. We haſten to the coming of the day of God, by *ſatisfaction*, *complacence*, and *delight* in that glorious day. This is not at al inconſiſtent with the former: For the Child may dread and fear the coming of his Father, as a Judge; and yet delight and joy therein as his Father: ſo here, a Child of God, dreads the coming of Chriſt as a Judge, and yet rejoyceth therein, as Chriſt is a Father and Husband. Yea, how oft hath the believing ſoul, at the ſame time, the greateſt holy fear and awe, and yet the greateſt delight, and ſolace in the expectation of his approching Lord? Complacence and delight ariſe from the preſence of the object delighted in: Faith makes the coming of our Lord preſent, and then the believing ſoul finds joy and ſatisfaction therein. Thus *Abraham* delighted in the firſt coming of our Lord: John 8. 56. *Your father* Abraham *rejoyced to ſee my day: and he ſaw it and was glad.* By faith he made the day preſent, and

and then rejoiced therein : ἠγαλλιάσατο, *he danced* and *skipped for joy :* he was as it were in a tranſport. Such ſhould the believers joy be in the previſion and prelibation of our Lords ſecond coming. O ! what raptures of joy might we have herein ? What an Heaven upon Earth might a Believer fetch hence ? As Chriſts abſence is moſt bitter, ſo ought not the foreſight of his returne be moſt ſweet and joyous to his ſpouſe and friends ? Oh ! how ſweet is it, even to dream of Chriſt ? The heart and the treaſure are ever together : *Luke* 12. 34. If Chriſt be your treaſure, your heart wil be with him, and delight in him. We find this delight in the previſion of our Lords ſecond coming deſcribed to the life by the Pſalmiſt, Pſal. 98. 6——9. *With trumpets, and ſound of cornet make a joyful noiſe before the Lord, the King*, &c. 8. *Let the flouds clap their hands : let the hils be joyful together.* Have the flouds *hands to clap ?* or, the hils a *tongue* to ſing joyfully ? no : but theſe human actions, are, by a figure called *proſopopœia*, attributed to theſe inanimate creatures, to excite us to rejoice in the coming of the day of God. So it follows, v. 9. *Before the Lord for he cometh to judge the earth, &c.* The like we find, *Pſal.* 96. 10, 11, 12, 13. Thus by complacence, and ſatisfaction in the approche of our Lord, we dayly haſten towards that great day. For al joy is *active* and *diffuſive :* it is as oil to the wheels of the ſoul ; ſpecially if our joy be ſpiritual. Pſal. 98. 6——9.

6. We haſten to the coming of the day of God, by putting our hearts into a prepared poſture, and diſpoſition to meet, and welcome him, when ever he comes. Thus the Latin Gloſſe on our text: *Haſtening*, i. e. ſay they, *by acting wel, that you may be ſuch, whom the Lord may come to ſave.* And certain it is, the more prepared we are to entertain our Lord, when he comes, the more we haſten towards that great day. Thus *Luke* 12. 34, 35, 36. *v.* 34. He tels them: *where your treaſure is, there wil your heart be alſo*, i. e. if the treaſure be in him, the heart wil be with him, and alwaies waiting for his coming. Thence it follows: 35. *Let your loins be girded about, and your lights burning*: Its an alluſion to perſons waiting for the Bridegroom, or their Maſters coming, in the night: and thence they ſtood with their loins girded, and lights burning, ready to meet him. So it follows: 36. *And ye your ſelves like unto men, that wait for their Lord, when he wil returne from the wedding, that when he cometh and knocketh, they may open unto him immediately.* Now this preparation for the coming of our Lord conſiſts in getting a ſtock of habitual grace, and keeping the ſoul in a vigilant poſture. Chriſtians ſhould aim at the higheſt raiſures of Grace, that ſo they may meet their Lord with triumph. Grace in vigor and power is the beſt preparative for the coming of our Lord. Much Grace wil give much acceptance and boldneſſe in that day.

Luke 12. 34—36.

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Every new degree of Grace is a ſtep towards the day of God. He that attains to a great meſure of Grace, gets up into the ſpirit and life of that great day.

7. We haſten to the coming of the day of God, by running our Chriſtian race, with al manner of holy activitie and *exercice of Grace.* Habitual Grace prepares us for the coming of our Lord; but gracious exercices, in our Chriſtian race, is a preſſing on towards that day. A ſpirit of ſloth puts us greatly back, but exercices of Grace do much haſten us on towards the day of God. Every repetition of a gracious act gives us a lift forward towards that day. By how much the more active Grace is, by ſo much the more we preſſe on towards the coming of our Lord. The exercice of Grace gives light, and life to the ſoul, in its Chriſtian race. One exercice of Grace diſpoſeth the ſoul for another: and this for another, *&c.* Thus, exercices of Grace are multiplied into thouſands, without pain; whereby the ſoul greatly haſtens towards the coming of the day of God. The bleſſed God rewards exercices of Grace, with farther Aſſiſtances of Grace; yet of mere Grace. The higheſt aſſimilation of the ſoul to God is by divine operations. Whatever condition we are in, there is ſome ſuitable Grace, which being ſuitably exerciſed doth haſten the ſoul towards the coming of our Lord. Thus *Paul* haſtened towards the coming of the day of God, Phil. 3. 11. *If by any means I might attain unto* Phil. 3. 11, 12, 13, 14.

Dubitandi adverbia non semper incertitudinem directe important, sed vel rei difficultatem exprimunt, vel propter aliam rationem emphatice adhibentur. Glass. Gram.

the resurrection of the dead. This εἴπως *If* here is not an *if* of *douting*, as the Papists would persuade us; but it is here used by *Paul*, not without an Emphasis, to shew the difficultie of the work; as also his ardent desires, lively hopes, and important endeavors in running his Christian race. *By any meanes: Paul* tried al manner of Gracious experiments, and Christian exercices: and why? *That he might attain to the resurrection of the dead*, i.e. that he might haften to the coming of his Lord. Thence it follows, v. 12. *Not as though I had already attained, either were alreaay perfect: but I follow after, if I may apprehend that, for which also I am apprehended of Christ Jesus.* These words, with what follow, are for the most part *agonistic*, referring to the customes of the Grecian exercices, in their games. The words ἔλαβον, *attained*, and καταλάβω, *apprehended*, signifie to *catch*, or apprehend the Crown, that hung over the Goal: so also τετελείωμαι, *perfect*, is an Agonistic word that signifies the being *crowned*, or *receiving the reward*: and διώκω, *I follow after*, denotes the contention of such as ran in the race, who endeavored with al their might to out-run those before them. Thence he addes, v. 13. *Brethren, I count not my self to have apprehended: but this one thing I do, forgetting those things which are behind.* ἐπιλανθανόμενος δὲ τὰ ὀπίσω, *forgetting those things which are behind.* This in like manner refers to the customes of Racers; who were wont, not to look

look behind them, to ſee, either, how much of their race they had run, or, how far their Antagoniſts were behind; but, as it were, forgetting what was paſſed, they preſſed on, with might and main, towards the end of their Race. Whence it follows: *and reaching forth unto thoſe things which are before.* ἐπεκτεινόμενος: ἐπεκτείνεσθαι properly ſignifies, *to ſtretch forth to the utmoſt.* *Paul* here continues the metaphor of a Racer, who when he came nigh the Goal, gave a ſpring forward, with al his might to catch at the Crown that hung over the Goal. Thence alſo he addes, v. 14. *I preſſe toward the marque, for the price of the high calling of God, in Chriſt Jeſus.* σκοπὸς, *the marque* properly ſignifies the Goal; over which hung βραβεῖον, *the price*, or *Crown*, which they ran for. We find frequent alluſions, ſpecially in *Pauls* Epiſtles, to this famous game of Racing, as 1 *Cor.* 9. 24. 2 *Tim.* 4. 7, 8. *Heb.* 12. 1. whereby he doth in a lively manner ſet forth the holy contention, which a Believer ought to exerciſe, in haſtening to the coming of his Lord. Thus *Paul*, by al manner of gracious exercices, contended in his Chriſtian race, towards the coming of the day of God.

8. By entring into the enjoyments of the Day of God, we haſten towards that day. Believers have, or at leaſt may have, a *prelibation*, or *foretaſte* of approching glories: There is a kind of entring into celeſtial *Canaan* even in this life. So Heb. 4. 11. *Let us labor therefore to enter into that reſt.*

A Believer, by faith, may get on foot in the Celeſtial *Canaan*, ere he get thither: he may attain unto ſome fiducial *poſſeſſion*, and *fruition* of thoſe good things hoped for, ere he get the actual *poſſeſſion* of them. Now a great part of our haſtening to the coming of the day of God conſiſts in the *prepoſſeſſion*, and *preenjoyment* of thoſe good things then to be reveled. As the Iſraelites in the Wilderneſſe, having had ſome prelibation of the firſt-fruits of *Canaan*, could not but long for, and haſten to the ful enjoyment of that promiſſed Land; ſo a believer, by foretaſtes of the celeſtial *Canaan*, longs for, and haſtens to the coming of the day of God, when he ſhal have the ful fruition of al.

CHAP.

CHAP. III.

What Influence, The Looking for, and haſtening unto the coming of the day of God, has on al ſorts of perſons, to raiſe them up unto al manner of holy converſation and Godlineſſe?

SECT. 1.

What Influence the looking for the coming of the Day of God has on ſinners Unconverted?

HAving diſpatcht the firſt Queſtion, we procede to the ſecond: *What Influence the Looking for, and Haſtening to the coming of the day of God, has on al ſorts of perſons, to raiſe them up, to al manner of holy converſation, and Godlineſſe?* We may range al ſorts of perſons, under theſe two commun Heads of *Sinners* and *Saints*, which divide the whole World. By *ſinners*, I underſtand perſons *unconverted* and *irregenerate*: by *Saints*, perſons *converted* to God. Now a ſerious looking for, and haſtening to the coming of the day of God has an efficacious influence on both theſe, though primarily on the later.

1. Serious

1. Serious looking for the coming of our Lord has no ſmal Influence on *Sinners*, or perſons unconverted. I know not a more powerful principle, or conſideration, to make ſecure ſinners ſerious, about *ſoul-concernes*, than lively thoughts, and expectations of the ſecond coming of our Lord, to Jugement. Alas! can we imagine that ſenſual ſinners would wallow, head and ears in Senſualitie as they do, had they, but now and then, ſome ſerious deep Apprehenſions of their Lords approche to Judge the world? Would the baſe-minded worldling be ſo *coſtive* and tenacious of his Gold and Silver, did he conſider, that ere long it muſt al be burnt up? No verily: mens Conſciences would flie in their faces, and be a continual torment to them, til they had parted with their beloved Idols, were they but under the power of ſuch ſerious thoughts, touching the coming of their Lord.

1. Serious thoughts of Chriſts ſecond coming to Jugement, has a very prevalent Influence on ſecure ſinners, in order to the *conviction of ſin*. This is indeed the fundamental principle, and grand Inſtrument of al conviction of Sin, *That our great Lord wil, ere long, come to judge the world*: and the clearer apprehenſions men have of that great day, the clearer convictions wil they have of ſin. If ſin be little in thine eye, it is, becauſe thou haſt but little expectation of thine approching Lord. This therefore

therefore has been the courſe, which the Miniſters of God in al ages have taken, to convince the ſecure World of ſin, namely, to ſet before them the coming of Chriſt to jugement. Thus *Enoch*; what was the ſubſtance of his propheſie, or preaching to that ſinful generation, but a lively deſcription of our Lords coming to judge the world? This is evident from Jude 14. 15. *And* Enoch *alſo, the ſeventh from* Adam, *propheſied of theſe, ſaying: Behold, the Lord cometh with ten thouſand of his Saints: To execute jugement upon al; and to convince al that are ungodly among them, of al their ungodly deeds, which they have ungodly committed; and of al their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.* O! what powerful Sermons did *Enoch* preach, to that debauched ſinful age, touching the coming of our Lord to jugement? But alas! how few believed his report? Yea, what blaſphemous or hard ſpeeches did they utter againſt the Lord? But, addes *Enoch*, *The Lord cometh to convince al that are ungodly*, &c. As if he had ſaid: Alas! you wil not now be convinced of your ſin, by my Preaching: but know, that the Lord, when he cometh, wil convince you to purpoſe. This alſo, without dout, was a part of *Noahs* Sermons; who is ſaid to be 2 Pet. 2. 5. *a Preacher of Righteouſneſſe*, i. e. one that endeavored to convince them of their ſin, and righteouſneſſe by Chriſt. This courſe alſo *Solomon* takes to convince the young gallant, of his ſinful courſes, Eccleſ. Jude 14, 15.

Eccleſ. 11. 9. Eccleſ. 11. 9. *Rejoice, O young man, in thy youth; and let thine heart chear thee in the days of thy youth; and walke in the ways of thine heart, and in the ſight of thine eyes: But know thou, that for al theſe things God wil bring thee into jugement.* (1.) Here we have an *Ironic conceſſion* to a young man, going on in the heat of his luſts, and ſolacing himſelf in his youthful pleaſures. As if he had ſaid: *Take thy fil of youthful delights: go on in thy purſuit after ſenſual enjoyments: and much good may they do thee.* But then, (2.) Follows a *ſtinging correction: But know thou, that for al theſe things God wil bring thee into jugement.* Here is a dreadful and ſad *But*, enough to make the ſtouteſt proudeſt *ſenſualiſt* to tremble. Ah! would the young gallants of this ſenſual age, but now and then ſeriouſly thinke on this *Solomons But*, what a dampe would it caſt on al their youthful dalliances, and ſolaces? Would ſecure ſinners but conſider, that ere long our Lord wil come, and bring them into Jugement, for al their evil deeds, what awakenings of Conſcience; what dreadful convictions of ſin would they ſoon fal under? But, Oh! here lies the hel of this ſecure world, men put far from them this evil day; and ſay, at leaſt in their hearts, *where is the promiſſe of his coming?* He that has ſpiritual, and ſtrong apprehenſions of the coming of his Lord, what diſtinct and evident convictions of ſin wil he have? How ſoon wil al his ſins, one by one, be ſet before him, as

Pſal.

Pſal. 50. 21? How great wil ſmal ſins, even vain thoughts, then appear to be? what an ungodly face wil his moſt beloved delicious ſins than appear to have? How chearfully wil he then open his eyes to the convictions of ſin, but ſhut them againſt the Allurements thereof? Wil not the leaſt ſin there ſeem greater, than the greateſt ſin before?

2. Serious thoughts of the ſecond coming of Chriſt to jugement have a very efficacious influence on ſinners, in order to a deep feeling ſenſe of ſin, and miſerie that attends it. Take the ſecureſt ſtouteſt ſinner in the World, and let him but have clear apprehenſions of the coming of the day of God, and oh! what a load and burden wil ſin be to him? What remorſes, and ſtings wil ſmal ſins breed in his Conſcience? Wil not every act of ſin be, as a ſcalding drop of burning lead on his ſoul? What a ſpirit of bondage and heavineſſe wil he be poſſeſt withal? How ſoon wil the root of al his delights wither? Yea, an awakened Conſcience, that lies under a a deep lively ſenſe of Chriſts coming to Jugement, feels no ſin ſo heavy and tormenting as his darling ſin: That ſin, which heretofore was moſt delicious to him, wil now be moſt vexatious and bitter: and why? becauſe he knows *That* ſin wil coſt him moſt dear, at the coming of his Lord, if not repented of. We find this exemplified in debauched *Felix*, Act. 24. 25. *And as he reaſoned of righteouſneſſe, temperance, and jugement to come,* Felix *trembled.* What made Act. 24.25.

Felix

Felix to tremble? Is it not ſtrange, that a Judge ſhould tremble at a few words, of a poor priſoner, at the bar? Muſt there not be a ſtrange efficace in this diſcourſe of *Paul*? Yes, there was: *Paul* indeed hit him in the right vein: *Felix* was as *Tacitus*, *Hiſt. l.* 5. aſſures us, a man *given up to al manner of injuſtice, and incontinence.* His *injuſtice* in part appears from his expectation of a bribe, *v.* 26. His *incontinence* alſo is manifeſt, by taking *Druſilla* another mans wife as his own. Now *Paul* having reaſoned of *righteouſneſſe and temperance* virtues oppoſite to *Felix*'s darling luſts; and withal deſcribed to the life *Jugement to come*, which would take vengeance on him for theſe ſins, oh! What a *pannic fear*, and fit of trembling doth *Felix* fal into? How doth his Conſcience ſmite him for theſe his beloved luſts? What? Saith *Felix*, is there a Judge coming, that wil cal me to an account for mine *Injuſtice and Intemperance?* Oh! what ſhal I do then, when that day comes? What a miſerable wretch am I, to prefer theſe baſe luſts, before mine immortal ſoul? Thus the very apprehenſion of a Jugement to come, or a coming Judge, who would reckon with him for his Idol-luſts, caſt him, though an ignorant debauched ſinner, into a tremblement of Conſcience. O! how many carnal ſecure ſinners, are oft, amidſt al their ſenſual pleaſures and delights, ſtartled and affrightened, at the apprehenſions of our Lords coming to judge the World? Do not ſuch thoughts as theſe, like *Belſhazars hand-*

hand-writing on the wal, fil their Conſciences with horror ? What an *Hel* is it to them, amidſt their ſenſual *Heaven*, to thinke that the Judge ſtandeth at the dore ? Believe it, ſirs, a ſerious looking for the coming of the day of God, wil rend and pluck the ſtouteſt heart to pieces : 'twil lie the proudeſt ſinner in the duſt. Ah ! would ſecure ſinners but entertain themſelves now and then with ſuch ſerious thoughts as theſe : *Wil this ſenſual life laſt for ever ? Wil not the judge ere long come, and cal me to an account, for al mine evil deeds ? And wil not then my fleſh-pleaſing delights end in ſoul-tormenting dolors ? Can I make my party good againſt the Almightie, or bear the wrath of the Lambe ?* I ſay, ſuch thoughts as theſe, would make the ſecureſt heart *ake and tremble.*

3. Serious thoughts of the ſecond coming of Chriſt to jugement, have a great Influence on irregenerate men, in order to a ſerious inquirie into the *means* and *ways*, how they may eſcape out of their miſerable condition. Alas ! were ſecure ſinners but throughly convinced, and perſuaded of Chriſts ſecond coming to jugement, how inquiſitive would they be into al means, by which they might be enabled, to appear with boldneſſe before him, at that great day ? Were it poſſible, that ſinners could leave their eternal ſalvation under ſuch great hazards, had they but lively views of the coming of the Lord, to judge them for al their wicked workes ? No ſurely. But oh ! this is the bloudy ſoul-deſtroying principle,

ciple, which ruines ſo many millions of ſouls, walking ſecurely in their own luſts, they ſay, with thoſe profane ſcoffers, 2 Pet. 3. 4. *where is the promiſſe of his coming?* Ah! had the ſenſual ſinner but a real, and ful expectation of his approching Judge, how ſerious and affectionate would he be, in his inquiries after, and into the means of ſalvation? Was not this Doctrine of Chriſts ſecond coming to jugement, one main fundamental principle, in *Peter's* firſt Sermon, that made thoſe 3000 Converts ſo inquiſitive about the
Act. 2. 37. means of ſalvation? ſo Act. 2. 37. *Now when they heard this, they were pricked in their heart, and ſaid unto* Peter, *and unto the reſt of the Apoſtles, men and brethren what ſhal we do?* Whats the mater? why do they crie out thus, *what ſhal we do?* why, *they were pricked in their heart:* Their Conſciences were pricked and enflamed with a ſenſe of divine wrath. But how comes this to paſſe? What is it that ſtings and gals their conſciences? 'Twas, *when they heard this:* i. e. *Peters* precedent Sermon, touching Chriſts *Crucifixion, Reſurrection, Exaltation,* and *ſecond coming to Jugement. Peter* gives them ſome Intimation, v. 20. *Of the great and notable day of the Lord,* and *v.* 21. That *thoſe who called on the name of the Lord ſhould be ſaved.* Then, to make this poſition good, he goes on to prove the Reſurrection and Exaltation of Chriſt as King and Judge of the World. Whence *v.* 36. he concludes: *Therefore let al the houſe of Iſrael know*

know aſſuredly, that God hath made the ſame Jeſus, whom ye have crucified both Lord and Chriſt. As if he had ſaid: 'Aſſure your 'ſelves, ye are thoſe foes, *v.* 35. whom, if 'you continue ſuch, the *Lord wil make* '*his footſtool.* There is a black day coming 'when this Son of God, whom ye have Cru- 'cified, ſhal cal you to an account for al your 'bloudy deſignes, and Actions, againſt his 'Royal perſon, crown, and dignitie: For, 'believe it, God hath made him both *Lord* 'and judge, of quick and dead. Hence it follows, v. 37. *Now when they heard this,* [*i. e.* that he, whom they had crucified, was made, by God the Father, both Lord and Judge of al] *they were pricked in their heart, and ſaid —— what ſhal we do?* As if they had ſaid: 'Is it ſo indeed? Is he whom we 'crucified, now exalted by God, to be both 'Lord and Chriſt? And wil he ere long 'come to judge us, for al our deſloyaltie and 'treaſon againſt him? Shal al his foes then 'become his footſtool? Oh! then, for the 'Lords ſake, tel us, ſirs, what we ſhal do, to 'be ſaved in that great day? We wil ſtick at 'no means, under Heaven, for the ſaving of 'our ſouls. Thus, being deeply convinced of Chriſts Exaltation, and ſecond coming to judge the World, the firſt inquiry they make is, *what ſhal we do to be ſaved?* And without al peradventure, the expectation of Chriſts coming to judge the world was a main foundation, and principle of the *Jaylors* inquirie, Act. 16. 30. *Sirs, what muſt I do*

to be ſaved? The coming of the day of God wil be moſt terrible to ſecure ſinners, and therefore no wonder, if the ſerious expectations thereof make awakened conſciences inquiſitive about ſalvation. When the *Lion* roars the beaſts of the foreſt tremble, and ſeek refuge: So when Chriſt, the *Lion of Judah*, roars in mens Conſciences, by lively convictions of his approching jugement, how ſoon doth the ſtouteſt ſinner tremble, and ſeek out for refuge. Thus when Chriſt pleads his Controverſie with *Iſrael*, and threatens impendent Jugement, *Mic.* 6. 1——5. preſently they fal upon their *Inquiries*, though but *legal*, v. 6. *wherewith ſhal I come before the Lord, and bow my ſelf before the high God*, &c? What more natural to an awakened conſcience, apprehenſive of preſent or approching Jugements, than ſerious Inquiſition how to eſcape ſuch Jugements?

4. Serious and fiducial looking for the coming of Chriſt have a mighty forcible Influence on ſinners, in order to a deep *humiliation* for, and *turning* from ſin. If we conſult the Scripture, we ſhal find, that the great *Argument*, and *Inſtrument*, which the Apoſtles uſed to turne men from ſin, was the powerful preaching of the ſecond coming of Chriſt to Jugement. Thus *Paul* in his Sermon to the *Athenians*, what ſubject doth he chooſe to Preach on among thoſe great wits? Why 'twas the plain doctrine of Repentance, or *Humiliation* for, and *Averſion* from ſin, Act. 17. 30. *And the times of this ignorance God*

Act. 17. 30, 31.

God winked at; but now commandeth al men every where to repent. Ay, but what argument or reaſon doth he bring to prove this Doctrine, unto theſe curious wits? That follows: v. 31. *Becauſe he hath appointed a day, in the which he wil judge the world in righteouſneſſe, by that man, whom he hath ordained,* &c. So that here lay the force and ſtrength of his exhortation, even in the coming of our Lord to Judge the World. Its true, many of theſe proud *Athenian wits* were not at al moved by this Argument, but rather ſcoffed, and mocqued at it, *v.* 32. But what courſe doth *Paul* take then? Why, v. 33. *So* Paul *departed from among them:* As having never a word more to ſay unto them. Implying, that if the Doctrine of Chriſts ſecond coming to Jugement would not prevail with them, to humble, and turne them from ſin, nothing would, in an ordinary way. What more effectual for the killing of ſin than fiducial ſights of our coming Lord? when the eye of the mind is fixed on the approche of the great Judge, how is the Bent of the wil turned againſt ſin? How eaſily can they part with beloved luſts, whoſe eyes are intent on the coming of the day of God? What ſpiritual combats and conflicts againſt ſin wil they maintain, who live in the dayly expectation of their approching Lord?

5. Serious expectations of the coming of our Lord have, when ſanctified by the Spirit of Grace, no ſmal Influence, not only for the averſion of the heart from ſin, but alſo for

the Converſion of it to God. Heart-affecting views of our approching Lord, are, when animated by the ſpirit of God, a ſoverain Inſtrument for the turning of the heart to God. Thus *Peter*, in his ſecond Sermon to the Jews,

Act. 3. 19. Act. 3. 19. *Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhal come, from the preſence of the Lord.* The force of *Peters* exhortation, whereby he preſſeth them to turne from ſin unto God, lies in this, *That their ſins might be blotted out, when the times of refreſhing ſhal come, from the preſence of the Lord.* απο προσωπου κυριου, is rendred by ſome, *before the Lord*, i. e. at his ſecond coming, when he ſhal, in al his glorie and Majeſtie, ſit on his Throne of Jugement, and abſolve al Believers. Oh! what a refreſhment wil it be then to poor believers, to receive a general pardon, and abſolution, whiles they ſtand before this their Judge? And the fiducial expectation hereof, is that which *Peter* here urgeth, as a main argument for their converſion. So *Paul*, *Rom.* 2. from *v.* 1. to 12. The main argument he uſeth to turne ſinners from ſin to God, is a *premonition* touching Chriſts ſecond coming to Jugement. Thus alſo to the Corinthians, he tels them, 2 Cor. 5. 10. *That we muſt al appear before the jugement ſeat of Chriſt*, &c. and thence concludes, v. 11. *knowing therefore the terror of the Lord we perſuade men.* πειθομεν, *we draw men to faith in God.* As if he had ſaid: Oh! what a dreadful terrible

A facie Domini] *h. e.* coram Domino, *jam in majeſtate ſua apparente, & credentes Glorificant.* Glaſſ. Gram.

2 Cor. 5. 10, 11. πειθομεν *Homines ad fidem adducimus.* Beza.

rible day wil that be ? How wil the ſtouteſt hearts then tremble ? Knowing therefore the terrors of the Lord, in that day, we perſuade men, by faith to embrace him in this day of Grace. Thus alſo he informes us, that the Converſion of the *Theſſalonians* was in this manner, 1 Theſ. 1. 9, 10. *How ye turned to God from Idols, and to wait for his Son from Heaven.* So that it ſeems, this was the Apoſtles ordinary method, in converting ſinners, to fixe on their ſouls a deep conviction, and *impreſſion* of Chriſts ſecond coming to jugement. And verily Sirs, were this great fundamental principle more powerfully preached, and deeply impreſſed on mens Conſciences, we might expect many more Converts, than now we find : Of ſuch ſoverain influence is it to turne men to God.

6. Serious lively thoughts of Chriſts ſecond coming has of a powerful Influence, for the reſtraining the luſts and reforming the lives, even of ſuch as are not throughly converted, or turned to God. Alas ! how many awakened ſinners, are hereby brought to a great degree of *partial Reformation ?* What made politic *Herod* hear *John Baptiſt* gladly, and do many things he preſcribed, but fears of this great day ? Was not this alſo that, which made *Agrippa* an *Almoſt-Chriſtian*, Act. 26. 28 ? Its a wonder to think, what a change this has made on many Awakened Conſciences. What a forme of Godlineſſe have many hypocrites attained unto ? What a ſeeming exact conformitie to

the letter of the Law, have they given? How many, not only outward acts of ſin, but alſo inward Luſts have been for a time, not only ſuſpended, but in part quenched. What pretentions of obedience to, and dependence on Chriſt? What ſeeming Adherence to, and Application of Chriſt, by faith? What legal deſires of Grace? In ſhort, what a ſeeming Reformation of heart and life have many hypocrites arrived unto, by a ſerious, though but legal looking for, and haſtening to the coming of the day of God? Yea, do not the thoughts of this great day, leave an awe on the conſciences not only of *mor l*, but alſo of many debauched perſons? And are they not hereby reſtrained from many ſins and outragious violences, which otherwiſe they would commit? Alas! were it not that this principle of Chriſts coming to Jugement were, more or leſſe, impreſſed on mens Conſciences, how ſoon would the wicked world be al in flames and bloudy tumults? How impoſſible would it be for a Saint to live without great hazards in any human ſocietie, where wicked men prevail? At what an inconceivable degree of rage and malice would the ſpirits of unreaſonable men ſwel, and vent themſelves againſt the people of God, had they not ſome commun notions, and Impreſſions of this great day of Jugement? So that its evident much of the power and force of reſtraining Grace, on the wicked world, procedes from this principle deeply fixed on mens Conſciences. And therefore the laſt refuge the Church

Church has to curbe and reſtrain licentious profeſſors is a *Maranatha*, 1 Cor. 16. 22. which is a Syriac word, and ſignifie, *our Lord cometh*. This, they ſay, was the forme of the extreme and higheſt excommunication, as we find it expreſſed Jude 14. *the Lord cometh*, &c. The Jews were wont to begin their grand and higheſt excommunication, with theſe firſt words of *Enochs* Propheſie, *The Lord cometh*; whereby they did bind over the perſon excommunicated to this Grand *Aſſize*. In alluſion whereto the Apoſtle here pronounceth al Chriſtian profeſſors, who love not our Lord, accurſed til he come. Thus the Church, deſpairing of ſuch a mans ſalvation, delivers him up, to the coming of the day of God. So that if any means under Heaven wil reſtrain profeſſors from Apoſtaſie, a *maranatha* wil: If this wil not lie a reſtraint on mens luſts, what wil, or may? What an hel of ſin and wickedneſſe ſhould we have above ground, could men but ſtifle and ſmoother al thoughts of Chriſts ſecond coming to Jugement? 1 Cor. 16. 22.

SECT. 2.

What Influence the serious looking for, and hastening to the coming of the Day of God has on Saints, as to the promoting of Godlinesse?

2. HAving explicated, what powerful Influence the serious expectation of the day of God has on sinners, we now procede to shew how efficacious its Influence on Saints is. And this indeed seems mainly intended in our text: For, albeit the serious thoughts of this great day may, when set home by the Spirit of Grace, be of great use to convince, and convert some, as also to restrain others, from many exorbitent courses; yet its evident, that secure sinners do what they can to banish al such serious thoughts from their hearts. Oh! what a torment, yea hel is it to wicked men to lie under serious thoughts of this great day? It is the Saint only that hath either *capacitie*, or *wil* to draw forth the efficace, of such a serious looking for, and hastening unto the coming of the day of God. And thence our Apostle here directs his exhortation mainly to Saints: *What manner of persons ought YE to be, in al holy Conversation and Godlinesse?* Oh! what miserable creatures were the Saints, should not Christ come again to judge the world? How much then doth it concerne them to eye this great

great day? And what a forcible influence hath ſuch thoughts on their hearts and lives? O! how many, and rich promiſſes hath our Lord made to this looking for, and haſtening to the coming of the day of God? And, what eminent raiſures of ſpirit have ſuch arrived unto, who live under the power and Influence of this frame? Is there any principle in Chriſtianitie, that has a more ſoveraign influence on the Divine life, than this? What made *Paul* ſo heavenly-minded, but daily looking for the coming of his Lord? Whence was it that *Peter* had his heart ſo much filled with love to Chriſt, and his Lambs, but from his continual expectation of his Lords returne? How comes it to paſſe that ſome Chriſtians are ſo eminent in faith, ſo diligent in dutie, ſo vigilant againſt Tentation, ſo warme and affectionate under ordinances, ſo faithful in ſervice, ſo meek and patient in ſufferings, ſo fixed and conſtant in communion with God, and ſo ſhining in al manner of holy converſation and Godlineſſe, beyond other profeſſors, but from ſerious looking for, and haſtening to the coming of the day of God? That this frame has an efficacious influence on al manner of holy converſation, and Godlineſſe is evident from our Text, 2 Pet. 3. 11. *what manner of perſons ought Ye to be?* ποίαπδς; which importeth more than ποῖος, namely ſomewhat *admirable* and *excellent*. As if he had ſaid: O! how ſhould the thoughts of this day elevate and raiſe your hearts and lives to the higheſt pitches of Godlineſſe? 2 Pet. 3. 11.

lineſſe? What ſingular frames of Godlineſſe ſhould ye be ambitious of? at what a ſtrange rate of holy converſation ought ye to live? Thence it follows, *in al holy converſation, and Godlineſſe:* or according to the original, *in al holy converſations*, and *Godlineſſes:* which is an *Hebraiſme*, and imports al manner of *perfection*, both *extenſive*, or of *kinds* and *parts*; *Intenſive*, or of *degrees*; and *protenſive*, or of *duration*. Oh! what a powerful Influence has the expectation of this great day on al *kinds* and *degrees* of holy *converſation*, and *Godlineſſe?*

But to diſcourſe more *diſtinctly*, and *fully* on this head, I ſhal reſolve the whole into theſe two *Queſtions*. 1 Q. *What Influence the ſerious looking for, and haſtening to the coming of the day of God, has on al manner of Godlineſſes?* 2 Q. *What Influence it has on al manner of holy converſations?*

1 Q. *What Influence the ſerious looking for, and haſtening to the coming of the day of God, has on al manner of Godlineſſes?* By *Godlineſſe* here, as was intimated in the explication of this text, we underſtand the duties of the *firſt table*, which refer immediately unto God: For ſo εὐσέβεια ſignifies as we proved. So among the *Platoniſts*, εὐσέβεια, *Godlineſſe* is defined, δικαιοσύνη περὶ θεὸς, *a Righteouſneſſe towards the Gods.* Thus alſo εὐσεβὴς a *Godly man* is, among the Grecians, one that *eſtim-*

εὐσεβὴς λέγεται ἀνὴρ ὁ νομίζων θεὸς. λέγεται ἔτι καὶ φιλόθεος, ἔσιος, φιλοθύτης, θεῶν ἐπιμελὴς, θεοῖς ἀρεσκόμενος, θειασμῷ προσκείμενος, λατρεύων θεοῖς, ὀρθὸς, κατάθεος θεολογικὸς θεοφιλὴς, &c. *Phavorin.*

eth

eth, loves, honors, serves, worships, obeys, and *is a friend of God,* &c.

1. One great and fundamental part of Godlinesse consists in an *high estime of God,* and the things of God. Thus in the *Platonic* definitions, εὐσέβεια, *Godlinesse* is defined, ἑκουσίας περὶ θεῶν τιμῆς ὑπόληψις, *a voluntary and honorable estimation of the Gods.* So εὐσεβὴς a *Godly man* is said to be, ὁ νομίζων θεοὺς, *One that highly estimes the Gods.* Oh! how much of the spirit and power of Godlinesse consists in the high estimation of God? What is Religion and worship, but to acknowlege, adore, and imitate the transcendent eminences and perfections of God? And what is there more efficacious for the production hereof, than serious looking for, and hastening to the coming of the day of God? who more Godly, than they, who estime most of God? And what makes men most highly to estime of God, but lively expectations of Christs second coming? Thus our blessed Lord, Calling off the *Estime,* and *Affections* of his disciples, from things temporal to God, and things eternal, he backs his commands with this Argument, Luke 12. 34. *For where your treasure is there wil your heart be also,* i. e. the heart and the treasure are always together: If God, and the things of God be our treasure, they wil loge in our highest estime. Ay, but might the Disciples replie, what course may we take to gain such an high estime of God? That follows, v. 35, 36. *Let your loins be girded about, and your lights burning; and*

Luke 12. 34, 35, 36.

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ye your selves like unto men, that wait for their Lord, &c. As if he had said: Would ye indeed make God your treasure? are you desirous to loge him in your choisest estime? O! then let your eye be fixed on my returne to jugement: be much in *looking for*, and *hastening unto* that great day; and then have a low estime of God if you can, if you dare. The great sin of this secure sensual world is, that men have a low cheap estime of God, and the things of God. And whence procedes this, but from putting far from them the coming of the day of God? Ah! how few set an high price on God? how few value God for God himself? Is not the formal reason of most mens estime of God, something below God? do not the most of men estime the poor nothings of time, more highly than the rich *althings* of God? and why, but because they look not for the coming of their Lord? whereas, he that dayly looks up and waits for the coming of his Lord, hath such great thoughts of God, that althings below God seem but shadows to him: Yea, he wil estime and honor the reproches of Christ, more than al the glories of this world. Thus it was with *Moses*, Heb. 11.26. *Estiming the reproche of Christ greater riches, than the treasures in Egypt*. Here is a Godly man indeed; one that had so noble and generous estime of Christ, that he counts the worst things of Christ, better than the best things of the world: How much then did he admire the infinite *grandeurs* and Glories of Christ?

Heb. 11.26.

Chriſt ? But what was it that made *Moſes* thus to eſtime the *Reproches* of Chriſt, more honorable than the *Honors* of *Pharaohs* Court ? That follows : *For he had reſpect to the recompence of reward*, i. e. he had a particular fixed eye of faith on, or regard to the coming of the day of God, and the recompence he ſhould then receive, and this wrought up his heart to this high eſtime of the reproche of Chriſt. As the Glorie of the Sun, when it breaketh forth in its *meridian* light, ſwallows up, not only *darkneſſe*, but *leſſer lights* alſo ; ſo the glorie of Chriſts ſecond coming, darted on an eye of faith, ſwallows up al the dark reproches of Chriſts Croſſe, with al the leſſer glories of this world ; and ſo workes up the ſoul to high admiration, and eſtime of God, and the things of God.

2. Another fundamental part of Godlineſſe conſiſts in love to God, and things Divine. Thence εὐσεβὴς, a *Godly man* is ſtiled by the Grecians φιλόθεος, a *lover of God*. And what more ſoverain a *motive*, or Inſtrument is there to inflame the heart with divine love to God, than ſerious expectations of the coming of our Lord ? As the natural eye affects the heart ; ſo what more affects, yea inflames a gracious heart, than lively views of his approching Lord ? Thus Jude 21. *Keep your ſelves in the love of God, looking for the mercie of our Lord Jeſus Chriſt, to eternal life. The Love of God* may be here underſtood, not only *objectively*, of Gods love to Jude 21.

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us; but also *subjectively*, of our love to God. Now what course must they take to keep themselves in the love of God? That immediately follows: *looking for the mercie of our Lord Jesus Christ unto eternal life.* A spiritual look on the love and mercie of our Lord, which shal be reveled at his second coming, is most efficacious to keep the soul in love to God. What is al our love to God, but the Reflection of his love to us? And hence, the more the love of God to us is apprehended, is not our Love to God the more increased? And wh n do we apprehend more of the love of God, than when we most intently look on the mercie of our Lord, at his second coming? What more naturally breeds love, than the contemplation of the thing beloved? And do not al our beloved objects lie wrapt up in the mercie of our Lord, at his second coming? whatbetter *preservative* can there be of our first love, the love of our espousals, than to have the second coming of Christ always in our eye? Did not our wanton hearts forget Christ, our absent husband, and his returne, were it possible that they could gad abroad so much after other lovers, as now they do? No, No: Expectation of Christs second coming would dash out of countenance al adulterous thoughts, and wanton dalliances with the Idols of time: It would maintain in us pure, virgin, chast love towards Christ; and that upon this ground, because it knows, that al those that love not our Lord Jesus, lie under the most dreadful curse that ever was.

Ἐκ τῆ ὀρᾶν γίνεται τὸ ἐρᾶν. *Platonic.*

Thus

Thus 1 Cor. 16. 22. *If any man love not the Lord Jeſus Chriſt let him be Anathema Maranatha*, i. e. *let him be accurſed til the Lord come*, to pronounce his laſt doom. This *curſe*, as we before hinted, alludes to the great and terrible excommunication of the Jewiſh Church, which began with the firſt words of *Enochs* propheſie, ſo famous among them, and mentioned Jude 14, 15. *The Lord cometh.* And the Apoſtles ſenſe ſeems this; That whoſoever loves not our Lord Jeſus Chriſt, ſhal be obnoxious to al the Plagues and Miſerie denounced by *Enoch*, againſt ungodly ſinners. The very apprehenſions of this dreadful curſe has kept many a poor believer in the Love of Chriſt. What! ſaith the believing ſoul, are al that love not our Lord under a *Maranatha?* muſt they indeed remain accurſed, til our Lord come, and thence for ever? O! then, farewel al other lovers: what doeſt thou mean, O my ſoul, by entertaining beloved Idols: is not the judge at the dore? Muſt I not give an account for al adulterous glances on this alluring world? The ſoul that always eyes the coming of his Lord carries his picture in its boſome, & thence is dayly inflamed with love to him, as lovers are wont. 1 Cor. 16. 22.

3. Believing views of Chriſts ſecond coming worke in the ſoul an *holy fear of God*, which is another main branch of Godlineſſe. So in the old Teſtament, the whole of Godlineſſe and divine worſhip is oft expreſt by *fear*. And its certain, nothing breeds a more reverential fear and awe of God, than deep lively

lively expectations of the second coming of our Lord. This seems contained in our Lords exhortation, Mat. 10. 28. *And fear not them, which kil the bodie, but are not able to kil the soul: but rather fear him, who is able to destroy both bodie and soul in hel.* As if he had said: Alas! what mean you by being so solicitous and fearful about your present life? ought you not rather to fear your Lord, who, at his second coming, wil destroy both bodie and soul of wicked men? This also seems to be the import of *Pauls* Admo-
2 Cor. 5. 11. nition, 2 Cor. 5. 11. *knowing therefore the terror of the Lord we persuade men.* *The terror of the Lord*, i. e. when we must appear before his jugement seat. *We persuade men:* To what? why, to an holy fear and awe of God. The proper affection suited to *things terrible*, is fear: and oh! what an holy fear of God, doth the expectation of that terrible day worke in Believers? Were it possible that men could be so regardlesse and fearlesse of God as they are, had they but the coming of the day of God more frequent and lively in their eye?

4. Spiritual sights of the coming of our Lord have a Soverain influence for the calling off our hearts, from al inordinate regard to, and love of this present world. And oh! how much of the power of Godlinesse consists herein? Doth not a principal part of the divine life consist in our spiritual death unto, and alienation from this dirty world? may we count him a Godly man, who is drowned

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head and ears in the cares and concerns of this life? Surely, true pietie brings a man to a general privation of the goods he doth poſſeſſe, that ſo Chriſt may be al in al. He is the true Godly man, who, amidſt al the comforts of this life, *admires*, *loves*, and *enjoys* nothing greatly but God. And, oh! how much doth a real ſight of the coming of our Lord, in al his glorie, darken the glorie of this fading world, and deaden the heart unto it? What more effectual to draw off the heart from this lower world, than our dayly drawing nigh, in thoughts and affections, to the coming of the day of God? He that looks for a crown at the coming of our Lord, wil contemne al the ſhadows of this lower world: Such as are much taken up in the contemplation of that coming world, wil not think themſelves obliged, to give this preſent temting world one good look, or act of love, hope, and friendſhip. Thus 2 Pet. 3. 11. *Seing then that al theſe things ſhal be diſſolved, what manner of perſons ought ye to be*, &c. As if he had ſaid: wil our Lord indeed ere long come to judge the world? and ſhal al the *beautie*, *Glorie*, and *excellence* of this ſenſible world be involved in that univerſal conflagration? ought we not then to have our hearts crucified to al theſe inferior goods? ſuppoſe a Citizen of *London* ſhould be aſſured, that within a few days his houſe ſhould be involved in flames, would he, thinke ye, be at any great charge to adorne or beautifie his houſe; or lay up his choiſeſt treaſures and goods therein? Would he not 2 Pet. 3. 11.

rather entertain himſelf dayly with thoughts of removing elſewhere? Juſt ſuch is our caſe: are we not aſſured, that ere long this viſible world wil be in flames about our ears? ought we not then to cal off our Affections from it, and *look out for a Citie which hath foundations?* Surely this was *Abraham's* practice, as we are told, Heb. 11. 9. *By faith he ſojourned in the land of promiſſe, as in a ſtrange Countrey, dwelling in tabernacles, with* Iſaac *and* Jacob, *the heirs with him of the ſame promiſſe.* *In tabernacles*, or moveable houſes; ſuch as had no firme foundation, but were drawen on wheeles, here or there, as the owners pleaſed. But why did *Abraham*, *Iſaac*, and *Jacob* dwel in tabernacles? had they not a promiſſe of, and thence a right unto *Canaan* where they dwelt? And might they not, by virtue of this promiſſe, and right granted, have built houſes, and remained there, as thoſe whoſe poſteritie were to poſſeſſe the ſame? Yes: but yet they choſe rather to dwel in *tabernacles*, as thoſe that looked for a better habitation, and poſſeſſion, than *Canaan* could afford them. So it follows, v. 10. *For he looked for a Citie, which hath foundations, whoſe builder and maker is God.* He dwelt in Tabernacles that had no foundation, becauſe he looked for a Citie which hath foundations, whoſe maker and builder is God. τεχνίτης properly ſignifies an *Architect*, and δημιουργὸς the *Builder*. No Citie would pleaſe *Abraham*, but ſuch as was both invented, and builded by God. He had a promiſſe of *Canaan*, but

Heb. 11. 9, 10.

Ἐν σκηναῖς] *ut illi quorum vitæ vagæ plauſtra trahunt domos.* Grot.

but that would not ſatisfie his Spirit; he ſtil dwels in tabernacles: nothing would content him, but a Citie of Gods founding and finiſhing. In ſhort, *Abraham* had an eye on the coming of the day of God, and the Celeſtial *Canaan*, then to be poſſeſſed, and this made him ſojourne in the terreſtrial *Canaan*, promiſſed to him and his ſeed, as in a ſtrange Countrey: He looked for a Citie that hath foundations, and that made him dwel in tabernacles, without foundation, even in the promiſſed land, where he had right to build. For they that poſſeſſe land, have right to build, and live there. But *Abraham* was not ſo fond of *Canaan*, becauſe he had a better Countrey in his Eye. Thus alſo *Paul*, 1 *Cor.* 7. 29, 30, 31. He layeth down this for a principle: *The time is ſhort*, i. e. ere our Lord come, and diſſolve the world into univerſal flames. And what doth he conclude hence? *It remaineth, that both they that have wives be as though they had none*, &c. *i.e.* that amidſt al our temporal comforts the heart be crucified to them. Whiles our perſons are in the World, and our hands make uſe of it, our hearts muſt be dead to it. Suppoſe God ſhould give us a promiſſe and grant of this whole world, as he did of *Canaan* to *Abraham*, we ought ſtil to uſe it as he did *Canaan*, looking upon our ſelves as ſtrangers, and pilgrims, becauſe *we look for a Citie that hath foundations, whoſe builder, and maker is God.* Alas! to expect happineſſe in the creature, what is it but to ſearch for the fountain in

Qui ſolum poſſident ibi ædificant, ibi manent. Grot. 1 Cor. 7. 29, 30, 31.

the ſtream ? Surely, he that dayly expects the coming of his Lord, wil not expect much from, or delight much in lower goods. Such thoughts ungod this world, and unmaſque al its Idols.

5. Another eſſential part of *Godlineſſe.* conſiſteth in the mortification of ſin. The life of Godlineſſe lies much in the death of ſin : When Luſt is in its vigor and force, Godlineſſe is in its conſumtion and decay: The power of luſt may conſiſt with the forme of Godlineſſe, but not with the power thereof. He is a Godly man indeed, who takes more delight in ſubduing his luſts, than ſinners do in gratifying and fulfilling of them. If the life of any ſin be dear unto thee, the life of Godlineſſe wil ſoon wither and languiſh: ſtarve luſt and you nouriſh pietie. Hence among the Grecians εὐσεβὴς, a Godly man is the ſame ἅγιος, *a Saint :* Now what more efficacious for the mortification of ſin, than a lively expectation of the coming of our Lord ? Thus in our Text : *What manner of perſons ought ye to be ?* O ! what mortified ſpirits ought ye to have ? What a deadly feud and Antipathie ſhould ye have againſt ſin ? How ought ye to keep your hearts at the greateſt diſtance that may be from ſin ? What a violent Bent againſt ſin ſhould your hearts be principled with ? And why ? becauſe you look for the coming of the day of God. Oh ! what a Soverain Influence has the ſerious expectation of that great day, for the carrying on the worke of mortification ? And how ſo ? becauſe

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becauſe the Saints are then to appear with Chriſt, and therefore ought to be holy, as he is holy. Thus *Paul* argues, Coloſ. 3. 4. *When Chriſt, who is our life, ſhal appear, then ſhal ye alſo appear with him in glorie.* What conſequence doth he draw thence? v. 5. *Mortifie therefore your members, which are upon the Earth, Fornication,* &c. As if he had ſaid: Wil not Chriſt, who is your life, ere long appear? and muſt you not then appear with him in glorie? and how is it poſſible you ſhould appear with him in glorie, unleſſe you be like him? Can there be any Communion betwixt light and darkneſſe, God and *Belial?* ought ye not then to bid farewel to al your earthly members? Fie for ſhame! what mean you to lie wallowing in ſenſual luſts, when as your Lord is ſo near? The like we find, 1 Joh. 3. 2. *we know, that when he ſhal appear, we ſhal be like him: for we ſhal ſee him, as he is.* This is an infallible argument that we ſhal be like him, becauſe we ſhal ſee him as he is: For none but the pure in heart ſhal ſee God, *Mat.* 5. 8. And what doth the Apoſtle collect hence? *v.* 3. and *every man that hath this hope in him, purifieth himſelf as he is pure.* As if he had ſaid: Muſt we indeed be like our Lord, when he appears? Is there no viſion or fruition of him unleſſe we be like unto him? Oh! what a binding argument is this to every man, that hath this hope in him, to purifie himſelf, as he is pure? why, ſaith ſuch a ſoul, muſt I indeed appear with my Lord, and be like unto him, if ever

Col. 3. 4.

1 Joh. 3. 2, 3.

I hope to enjoy him? O! what mean I then to let mine heart swarme with such noisome lusts? What doest thou mean, O my soul, by giving entertainment to such vain filthy thoughts? Is this suitable to thy principles, to harbor, and nourish corrupt Affections, which thirst after the heart-bloud of thy Lord? Fie upon it! how comes it to passe, that such venimous Snakes, and Serpents loge in thee? Is not my Lord at the dore? And must thou not be like him, if ever thou hope to enjoy him? How much then is it unbecoming thy state, profession, relation, condition, and engagements, to entertain any Idol-lust in thine heart? So forcible are the serious expectations of our coming Lord, to stab and let out the heart-blood of sin.

6. Another part of Godlinesse consists in the resisting of Tentations, whether from Satan, the World, or our own hearts. There is scarce any thing in this lower world, but Satan knows how to make use thereof, as an instrument to temt us thereby. Satan is not the *creator* of his tentations, but takes his mater from those whom he temts, or some circumstance which environs them. Yea, how oft doth Satans tentation take its rise and occasion from that, which is *materially* agreable to the wil of God? As winds that enter in by little cranies, are usually most dangerous; so Satans tentations, that enter in by smal occasions. Oh! how many great Acts of sin have followed on smal tentations? what a secret Intelligence hath Satan with the soul by ten-

tentations? But now ſerious thoughts of the coming of our Lord have a forcible efficace, to daſh out of countenance al tentations. For every tentation hath its force and taking power from the ſeeming goodneſſe thereof: take off its maſque, and it ſoon loſeth its force. And what more effectual to take off the ſeeming goodneſſe of any tentation, than lively expectations of our Lords approche? The wiſe man tels us, Prov. 14. 27. *The fear of the Lord is a fountain of life, to depart from the ſnares of death*, i. e. an holy fear and awe of God upon the ſoul is moſt efficacious, to keep the ſoul from al tentations. And what more powerful to keep the ſoul under ſuch an awe and dread of the holy God, than ſerious expectations of the coming of our Lord? The like Prov. 16. 6. *By the fear of the Lord men depart from evil.* A ſoul, that lives under an awful dread of that great day, dares not entertain ſecret dalliances and correſpondences with Tentations. Theſe or ſuch like are the Soliloquies of ſuch an awakened ſoul: Is the coming of the day of God near? muſt I ere long appear before his jugement ſeat? O, then, away tentation, away! farewel al eye-pleaſing delights, farewel! Adieu al ye Baſtard Gods, adieu! al your ſweet odors are but ſoul-enſnaring deceits: al your fleſh-pleaſing delices are ſalted with the curſe of Heaven: your ſeeming felicities are but real miſeries: I owe no ſuit or ſervice to you: no love, no confidence, no friendſhip: I muſt not; I dare not, I cannot entertain

longer correſpondence with you. Lo, my Lord! he ſtandeth at the dore: I wait for him every moment. Behold! he comes, he comes, he wil not tarry: how may I then yield to your enſnaring allurements? Oh! what a prevalent influence have ſuch thoughts as theſe, to put a bar to the moſt heart-bewitching tentation? Thence *Paul*, Epheſ. 6. 13. *Wherefore take unto you the whole armor of God, that ye may be able to withſtand in the evil day: and having done al to ſtand.* There is no part of this ſpiritual Armor after mentioned, *v.* 14, 15, 16. but receives force from the coming of the day of God: what means, *having your loins girt about with truth*, but a prepared poſture to meet your Lord? Why muſt *you have your feet ſhod with the preparation of the Goſpel of peace*; but in order to your haſtening to the coming of the day of God? And whence hath the ſhield of faith, wherewith ye ſhal be able to quench al the fiery darts of the wicked, its ſtrength, but from our approching Lord? So that if you would be able to *withſtand* in the evil day of tentation, and after al aſſaults to *ſtand*, as *conquerors*, you muſt ever keep in your eye the coming of the day of God. This ſhield of faith wil quench al the *fiery*, or *poiſoned darts* of Satan. O! how triumphant is the croſſe of Chriſt, in the hearts of believers, over Satan and al his fleſh-pleaſing tentations, ſo long as they have their eyes fixed on the approches of their Lord? What more efficacious to blunt the edge and

Eph. 6. 13.

point

point of tentation, than ſuch contemplations of that glorious day?

7. Fiducial expectation of the coming of our Lord, has a ſoverain influence on Sinceritie, which is a vital part of Godlineſſe. Indeed the life of Godlineſſe ſpringeth from the ſpirit of ſinceritie: and thence, according to the meſure of our ſinceritie, ſuch wil be the meſure of our Godlineſſe. Sinceritie makes the loweſt actions of a Godly man higher, in Gods eſtime, than the higheſt and moſt glorious actions of rotten-hearted profeſſors. He is indeed the Godly man, that really, and prevalently *intendes*, what he *pretendes* to be; that is loyal to God in *Affection*, as wel as in *expreſſion*; that not only *aſſentes* to Chriſt in jugement, but alſo *conſentes* to him in heart; that makes uſe of the bloud of Chriſt, not only to *heal* a wounded Conſcience, but alſo to *kil luſt* in the heart; finally who is never ſatisfied 'til he arrive to ſuch a *plenitude*, or *Bent* of wil towards God, as al hypocrites come ſhort of. This is the Godly man the Scripture deſcribeth. And, oh! What a prevalent Influence hath the ſerious expectation of Chriſts ſecond coming on this piece of Godlineſſe? We find this exemplified in *Paul*, who gives us a confeſſion of his faith, Act. 24. 15. *and have hope towards God, which they themſelves alſo allow; that there ſhal be a reſurrection of the dead, both of the juſt, and unjuſt.* As if he had ſaid: For my part, if you wil have the ſum of my faith and hope it is this: I believe, and wait for

Act. 24. 15, 16.

for the coming of the Son of God to jugement. And what doth he collect hence? v. 16. *And herein do I exercise my self, to have always a Conscience void of offence towards God, and towards men.* Ἐν τούτῳ, *for this*, i. e. *by reason of this confidence.* Oh! saith *Paul*, how doth the real belief, and hope of this great day strongly oblige and bind my Conscience, to al manner of gracious exercices, that hereby I may keep always a Conscience void of Offence toward God and men. Now wherein doth a Conscience void of offence toward God chiefly consist? Surely in that character of *Zacharie* and *Elizabeth*, Luke 1. 6. *And they were both righteous before God, walking in al the commandements, and ordinances of the Lord blameless.* There is a vast difference between being righteous before God, and being such before men: oft such as seem most righteous in the eyes of men, are most unrighteous in the eye of God. But now *Paul*'s main worke was to have a conscience void of offence, or to appear righteous before God: *i. e.* to be found sincere, and blameless at the last great day. And Oh! what a forcible Influence had the lively thoughts of the coming of his Lord hereon? Thus Philip. 1. 10. *That ye may be sincere and without offence 'til the day of Christ.* The day of *Christ* is here brought in, not only as the *terme*, but also as a *motive*, and *inducement*, to provoke men unto sinceritie. To thinke, that we must al ere long appear before the Jugement seat of Christ, in our

Propter hoc, i. e. *Propter hanc fiduciam.* Gror.

Phil. 1. 10.

our own colors, nakedly, as we are; that there wil be no varniſhing or guilding over of a rotten heart, in that great day; what a mortal wound would ſuch thoughts as theſe give to our hypocriſie? Oh! how wil al mens borrowed colors and paint be then melted away? What a number of painted vizards, and deſguiſed maſques of falſe hearts wil then be caſt into the fire? *Paul* tels us, 1 Cor. 3. 13. *The fire ſhal trie every mans worke of what ſort it is.* And ſurely the lively forethoughts of that fiery trial would be of mighty uſe to make us ſincere.

8. Spiritual raiſed expectations of the coming of our Lord has an efficacious influence on heart-eſtabliſhment in Grace. The more eſtabliſhed our hearts are in Grace, the more Godly we are. The blind Philoſophers could tel us, that a man truely Godly is τετράγωνος, a *quadrate* or *fourſquare man*: caſt him which way you wil, he ſtil finds a bottome. And it is moſt certain, that ſo far as we are Godly, ſo far we are ſtable. God is the moſt *ſtable* and *immoveable* Being: and by how much the more any creature draws near to God, either by *reſſemblance*, or actual *communion*, by ſo much the ſtable and immoveable it wil be. True Godlineſſe implies a conſiſtence of ſoul: Grace is ballaſt or weight to the ſoul; it poiſeth and fixeth the heart: a fickle wavering inſtable ſpirit never excels in Godlineſſe. This was *Reubens* caſe, Gen. 49. 4. *Unſtable as water, thou ſhalt not excel.* Inconſtant inſtable ſpirits, that fluctuate,

Plato. Protag. fol. 339. & Ariſt. Eth. l. 1. c. 11.

fluctuate, as the waves of the Sea, have much filth and mud in them. So Eſa. 57. 20. *But the wicked are like the troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt.* Reſtleſſe fluctuating ſpirits always caſt up mire and dirt. Firmitude and ſtabilitie in a Chriſtian courſe, is the beautie and glorie of Godlineſſe: whereas Ambulatorie moveable diſpoſitions are uſually a reproche thereto. None ſo fit to receive Grace from God, to act for God, and to walk with God, as hearts eſtabliſht in Grace: and thence, none ſo Godly as theſe. Now dayly waiting for the coming of the day of God, has a powerful influence on this heart-eſtabliſhment in Grace. There is a threefold eſtabliſhment of heart, which is much influenced by ſerious thoughts of our Lords ſecond coming.

(1.) Eſtabliſhment of Jugement; when the mind is united and fixed as to the Doctrine and truths of the Goſpel. What more inconſtant and inſtable than the vain mind of of man? What *riſings* and *fallings* of Opinions are many inſtable minds ſubject unto? Some minds are ſo inconſtant, as that nothing wil pleaſe them long: they are ſtable and conſtant in nothing but *Inſtabilitie* and *Inconſtance:* They are indeed a mere *Bethaven*, an houſe of *vanitie*, Hoſ. 4. 15. Of ſuch the Apoſtle ſpeakes Heb. 13. 9. *Be not carried about with diverſe and ſtrange doctrines: For it is a good thing the heart be eſtabliſht with Grace, and not with meats.* By *Grace* here we may underſtand the doctrine of the Goſpel,

as

as oppoſed to the legal ceremonies; which many Judaiſing Chriſtians too much doted on. Ay, but now how might they get their minds eſtabliſhed in the Grace of the Goſpel? that he lays down, v. 13, 14. *Let us go forth to him without the campe, bearing his reproche. For we have no continuing Citie, but ſeek one to come.* Oh! ſaith *Paul*, would men but go forth and meet their approching Lord, what an influence would it have to fixe their minds, in the Grace of the Goſpel? Thus *Paul* to the *Coloſſians*, Col. 1. 23. *If ye continune in the faith grounded, and ſetled, and be not moved away from the hope of the Goſpel.* This later has a *cauſal* influence on the former: The hope of the Goſpel, which refers to the coming of our Lord, is a ſoverain means to keep the heart grounded and ſetled in the faith. Thus alſo, 2 Theſ. 2. 1. *Now we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by the gathering together to him.* 2. *That ye be not ſoon ſhaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.* ὑπὲρ τῆς παρουσίας, may have a double verſion, (1.) If we interpret it, according to our tranſlation, *by the coming*, &c. then it is evidently brought in as an argument or *motive* ſtrongly inducing them, not to be ſoon ſhaken in mind. (2.) But yet others, and that not without good probabilitie, render it, *concerning the coming*, &c. and ſo indeed ὑπὲρ ſignifies ſometimes, denoting the *object mater*. If we 2 Theſ. 2. 1. *Flacius Illyricus & Glaſſius.*

we take it in this laſt ſenſe, then we may give the words this paraphraſe: 'Concerning the 'coming of our Lord, I beſeech you, bre- 'thren, be not ſoon ſhaken in mind, or trou- 'bled, as if it were at hand: for grant it were 'ſo, as it is not, yet it ſhould be ſo far from 'ſhaking your minds, as that it ought to fix 'and compoſe them. So that take the words in either ſenſe, we may look upon the coming of Chriſt to be urged, by *Paul*, as a means to compoſe their minds, though in the firſt ſenſe the argument is more ſtrong and binding.

(2.) Serious expectations of Chriſts coming have a ſoverain Influence on the eſtabliſhment of our heart and ways, in our Chriſtian race. The more ſtable and fixed our hearts are, in our Chriſtian obedience, the more Godly we are: As a ſquare figure is immoveable in every poſture; ſo ought a Godly man to be, in the whole of his Chriſtian race. Our hearts and workes are ſo far Godly, as they anſwer to Gods ſtabilitie and equalitie. For Grace infuſeth a *Strength* and *Vigor* into the ſoul; whereby our ways are rendred ſtable and uniforme. And, oh! what an efficacious Influence hath the lively view of our Lords coming hereon? There are two main ſprings of heart-eſtabliſhment in our Chriſtian race, and both are greatly influenced by ſerious thoughts of the coming of our Lord. The firſt great ſpring of heart-eſtabliſhment is, the conſtant keeping a ſingle end in our eye. For he that has a double

end

end in his eye, wil alſo have a double inſtable motion: So Jam. 1. 8. *A double minded man is inſtable in al his wayes.* Now ſerious thoughts of our Lords coming keep a ſingle end alwayes in our eye. Thus *Paul*, 1 Cor. 9. 26. *I therefore ſo run, not as uncertainly.* οὐκ ἀδήλως, *i. e.* not unadviſedly with a blind *impetus*, without regard to our end. So *Chryſoſtome: What means not uncertainly? They ſay, looking to a certain end, not in vain*, &c. The metaphor is taken from men that run in a race, who have the *Goal*, and Crown ever in their eye; which keeps them ſtable and active in their race. *Paul* had his Lords coming, and the Crown of Glorie then to be reveled, ever in his eye, and that made him ſtable in his race. Again, another cauſe of ſtabilitie in our race is a *ſtrait way:* This follows on the former: for a ſtrait ſingle end brings a ſtrait ſingle way: and as both greatly conduce to *ſtabilitie*; So are they promoted by ſerious expectations of our Lords coming. Thus *Paul* in his exhortation to *Timothy*, 1 Tim. 6. 12. *Fight the good fight of faith.* ἀγωνίζ ἀγῶνα, *contend in the Agonie of faith.* Its a metaphor from ſuch as contended in running the race, and it implies a continued uninterrupted motion in our Chriſtian race. Thence he addes: *lay hold on eternal life.* ἐπιλαβοῦ, *apprehend, catch at.* This alludes to the poſture of *racers*, who, when they came near the Goal, gave a ſpring forward, and catcht at the Crown, which lay on the top of the Goal, which is expreſſed

Jam. 1. 8.

1 Cor. 9. 26.

Τί ἢ δοκεῖ οὐκ ἀδήλως; πρὸς σκοπὸν τινὰ βλέπων φησὶν οὐκ εἰκῆ, ἢ ματαίως ἢ ὡς ἐτύχε. *Chryſoſt.*

1 Tim. 6. 12—14.

expreſſed Phil. 3. 13. *by reaching forth unto thoſe things which are before.* Thus *Paul* exhorts *Timothy* unto a ſtrait ſtable courſe and motion in his Chriſtian race. Ay, but what argument doth he urge to enforce this exhortation? Surely, his main argument is drawen from the coming of our Lord. So v. 13. *I give thee charge in the ſight of God, who quickeneth allthings*, i. e. at the ſecond coming of our Lord, by the reſurrection, &c. Again v. 14. *That thou keep this commandement, without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt.* The appearing of our Lord Jeſus Chriſt is here brought in, not only as a *period* or *terme*, but alſo as a *motive* of *Timothies* keeping this great commandement. Oh! what a powerful influence would this have to keep profeſſors ſtrait and ſtable in their Chriſtian race, would they but alwayes eye the coming of our Lord, and that Crown of Glorie laid up for ſuch as overcome. This *Paul* aſſures us, was that which influenced his heart, in his Chriſtian race, 2 Tim. 4. 7. *I have fought a good fight, I have finiſhed my courſe I have kept the faith*, i. e. I have walked in an equal, ſtable, fixed courſe of faith and Godlineſſe. And what was it that engaged him hereto, but the expectation of Chriſts appearing, *v.* 8?

(3.) Lively expectations of Chriſts coming is very influential on heart-eſtabliſhment as to ſuffering: it eſtabliſheth the heart not only in *active* obedience to Gods *Wil of precept*;

precept; but alſo in *paſſive*, as to his *wil of providence*. And herein, indeed, much of Godlineſſe doth conſiſt: For who more Godly than he, whoſe heart is eſtabliſht in ſuffering, as wel as doing the wil of God? and what hath more powerful influence hereon, than fiducial expectations of Chriſts ſecond coming? Thus Jam. 5. 8. *Be ye alſo patient, ſtabliſh your hearts, for the coming of your Lord draweth nigh.* The length of ſufferings uſually breeds impatience under them: But then a conſideration, that the coming of our Lord draweth nigh, is a moſt prevalent means to eſtabliſh the heart under them.

9. Raiſed expectations of our Lords coming have a very ſoverain influence on a Chriſtian's growth in Grace. He is a Godly man in truth, who ſets no bounds, or meſures to his Grace, but aims at a kind of *Infinitie* therein. Its a black marque, that mens Grace is not ſincere, if they ſtint or limit themſelves as to the meſure thereof. Chriſtians ſhould, ſpecially in theſe evangelic days, aim at the higheſt *raiſures* and procedures in Grace. Much Grace brings much ſtrength, much peace, much communion with, and much ſervice for God: The more *extenſive*, and *intenſive* your Grace is, the more Godly you are. Whats the reaſon why ſo many profeſſors can do, or ſuffer ſo little for God, have ſo little beautie and glorie on their lives, but becauſe they have ſo little of Grace in their hearts? Now what more prevalent and efficacious to make Chriſtians thrive in Grace,

than ſpiritual and affectionate expectations of
2 Pet. 3. 11, 12. our coming Lord? Thus in our text, v. 11. *What manner of perſons ought ye to be?* ποταπους. Oh! What an eminence in Grace ought ye to aim at? what tranſcendent excellent frames ſhould ye endeavor after? how heavenly-minded and affectionate towards God; how ſpiritual, and ſerious ought ye to be in al your converſation? why ſo? why; becauſe al theſe things here below muſt be diſſolved. Ay, but might they object, how may we get to ſuch excellent raiſures in Grace? That he addes, in what follows, v. 12. *looking for, and haſtening unto the coming of the day of God.* This ſeems to be brought in, as that which would have a very great cauſal influence on growth in Godlineſſe. Alas! how comes it to paſſe, that profeſſors in this day are ſo low, and poor in Grace? Whence is it that we come ſo far ſhort of former Chriſtians, as to growth in Grace and Godlineſſe? Is not this the true reaſon, becauſe we come ſhort in our expectations of our Lords ſecond coming? Its true, we ſeem much higher than the profeſſors of former ages, as to puritie of Worſhip, Doctrine, and Diſcipline: ay, but are we not much lower than they, as to puritie of heart and life? And why; but becauſe we have not thoſe lively expectations of that great day, which their hearts were poſſeſſed withal? How comes it to paſſe, that our ſpiritual *Fervors* and *heats* are not more proportionable to our *Lights*; but becauſe o r lights are not more proportionable to the coming of the day

of

of God? Oh! what an high value would men put on Grace, with a low value on althings elſe, did they but daily expect the coming of their Lord? Surely nothing doth more raiſe the price of Grace, than raiſed expectations of that glorious day: and there is good reaſon why; becauſe nothing wil ſtand us in ſtead at that great day, but Grace. What would the fooliſh Virgins give for the oil of Grace, when they hear the rumor of the Bridegrooms approche; *Mat.* 25. 8? And what would the man invited to the mariage feaſt give for a wedding garment of Grace, when he ſtands at the dore and receives a repulſe? How would the mercat of Grace riſe; and with what induſtrie would Saints ſeek after the higheſt raiſures thereof, did they but ſeriouſly wait for the coming of their Lord? For a Saint has this principle fixed in his heart, that he can never look Chriſt in the face with comfort, without Grace in his heart: and the more Grace, the more boldneſſe in that day.

10. Lively expectations of our Lords ſecond coming have an efficacious Influence on the right ordering of our hearts and lives; wherein much of the life and power of Godlineſſe doth conſiſt. For, what is Godlineſſe, but an Harmonie or right Order of heart and life? The poor Philoſopher could informe us, that *The whole life of man ſhould conſiſt of Harmonie and Uniformitie: and that al virtue and libertie conſiſts in this harmonie of ſoul and life.* Virtue implies a *decorum, and good order:* and that is ever beſt, which is

Πᾶς γὰρ ὁ βίος τῦ ἀνθρώπε εὐρυθμίας τε καὶ ἁρμονίας δεῖται. *Plato Protag.* 3. *fol.* 326.

Δικαιοσύνα ἁρμονία ἐστὶ καὶ εἰρήνα τᾶς ψυχᾶς ὅλας μετ' εὐρυθμίας. *Stob. ex Polo, Pythag.*

moſt harmonious. Al ſin is attended with confuſion, and diſorder; but al Graces have an *Amitie*, and *harmonie* among themſelves. *Righteouſneſſe*, ſaith the Pythagorean, *is the Harmonie and Peace of the whole ſoul, like unto the concent of muſic.* And the more harmonious the ſoul is, the more peace and leſſe trouble it has. For God, who is the Author of peace, dwels not in *Babylon*, i. e. Confuſion, but in *Salem*, i. e. *peace*, or the ſoul which is kept in order and peace. Hence, he is a Godly man indeed, who hath got the Art and Skil of ordering his heart and converſation aright. With ſuch a ſoul God dwels, and to him he ſheweth his ſalvation. So Pſal. 50. 23. *And to him that ordereth his converſation aright, wil I ſhew the ſalvation of God.* Now nothing has a more ſoverain efficace for the ordering our hearts and lives aright, than deep conſtant expectations of our Lords approche. O! what an exact order are ſuch mens ſouls and converſations in, who daily expect the coming of their Lord? how harmonious are their thoughts? how uniforme and equal are their Affections? What a ſweet concent and exact meſure is there in al their ways? This ſeems implied in that great Admonition of our Lord, Luke 12. 35, 36. *Let your loins be girded about, and your lights burning: and ye your ſelves like unto men that wait for their Lord, when he wil returne from the wedding, that when he cometh and knocketh they may open unto him immediately.* The *girding of the loins, and*

burning

burning of their lights, with their *waiting for the returne of their Lord*, do al implie a good order of heart and life: and whence ſpringeth al this, but from ſerious thoughts and expectations of our Lords coming? The Alluſion ſeems to be unto the cuſtome of Servants, who, when they were under expectation of their Lords returne, were mighty careful to ſet althings in order, and preparation for him. Lively thoughts of Chriſts coming preſerve the ſoul in its due order, by making Eternitie near. If we have tidings, that a perſon of great qualitie is coming to viſit us, how are althings immediately ſet at rights? what care is there to put every thing in its place? So here, when the ſoul lies under deep impreſſions of th. near approche of the Lord of Glorie, how ſtudious and exact is it in ſetting al its thoughts, Affections, motions, and ways in order? what a ſweet Uniformitie and agrement wil there be in its thoughts? how regular, and *conſonant* wil its affections be? what a beautiful *Decorum* wil there be in its Actions and motions? This is evident in perſons on their death-bed, who having lively views of Eternitie, and their near approche thereto, are moſt careful to ſet althings in order. Thence 2 *Kings* 20. 1. When *Hezekiah* was ſick unto death, *Eſaias*, by Gods appointment, bids him *ſet his houſe in order, for he ſhould die.* Indeed, it is natural and moſt commun for Chriſtians, at the approche of death, to ſet althings, both of ſoul and eſtate in order: and why? becauſe

then they have deep apprehensions of the near approche of their Lord. So that had we, as we ought to have, such lively views of our Lords coming at al times, what an admirable order, harmonie, and concent would there be in our hearts, and conversations?

11. Heart-affecting views of our Lords coming have a prevalent Influence on Christian Vigilance or Watchfulnesse, which is another great piece of Godlinesse. The Life and power of Godlinesse is much maintained by a spiritual watching over our hearts and ways. Usually the more or lesse vigilant we are, the more or lesse Godly we are. None thrive more in Godlinesse, than such as are the most curious observers of their own spirits, Inclinations, affections, and conversations, on al occasions, as to tentations, and duties. But, Oh! how dangerous is a sleepy profession? What a world of evils attend a slumbering professor? how soon do short sleeps harden? And what more commun in these last days, than spiritual slumbers even among Virgin professors? Yea; how apt are Christians to be over-taken with slumbering fits, even under the greatest dangers, and duties? And whence comes this to passe, but from putting far off the coming of their Lord: Thus it is with the ten Virgins, as wel wise as foolish, Mat. 25. 5. *while the bridegroom tarried, they al slumbred and slept.* This refers to these last days of the world, in which our Lord premonisheth us, that the great sin of professors would be spiritual slumber,

Mat. 25. 5.

slumber, and securitie, arising from the *bridegrooms tarrying*, i. e. their not apprehending the nearnesse of his approche. Whence it follows, by natural consequence, that the more clearly and fully we apprehend the Bridegrooms approche, and the nearnesse thereof, the more vigilant and watchful we shal be. There are two main parts of Christian vigilance: (1.) To watch against sin and Tentation. (2.) To watch unto dutie. Now both of these are greatly promoted by lively expectations of our Lords approche. (1.) Fixed contemplation of our Lords coming, is a prevalent means to keep the soul vigilant and watchful against sin and tentations thereto. Thus Mat. 24. 42, 43. *Watch therefore; for ye know not what hour, your Lord doth come. But know this, that if the good man of the house had known, in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.* This *Paul* applies to our Christian vigilance against Tentation, 1 Thes. 5. 2 — 6. v. 2. *For your selves know perfectly, that the day of the Lord so cometh as a thief in the night.* He refers to the foregoing Admonition of our Lord, which was communly received in al the Churches. And what doth he infer hence? v. 6. *Therefore let us not sleep, as do others; but let us watch and be sober.* He brings in the unexpected coming of our Lord, as a forcible motive, to provoke al Christians unto Christian vigilance against Tentation. What is the reason that many

1 Thes. 5. 2 — 6.

professors are so soon overcome by smal tentations, and hardened in sin, but because they watch not against them? And why is it that that they watch not against sin and tentation, but because they expect not the coming of Christ? (2.) Frequent and affectionate expectations of our Lords coming are exceeding powerful, to keep the soul vigilant and watchful as to dutie. Continual vigilance over the worke God cals us to, is a great marque of Godlinesse. He is a Godly man indeed, who watcheth al occasions of doing good, and of being faithful in every relation, and service God cals him unto. And what greater incentive or argument have we to excite us hereto, than dayly expectations of our Lords approche. Thus our Lord, *Mat.* 24. 44——46. Having exhorted them, and us to watch *v.* 42, 43. he addes v. 44. *Therefore be ye also ready: for in such an hour as you thinke not, the Son of man cometh.* διὰ τοῦτο. *For this cause*, i.e. because your Lord cometh as a thief in the night, therefore watch al opportunities of being found in ways of dutie. Whence it follows, v. 45. *who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season.* Here is *quis*, for *qualis* or *quantus*: *Who*, i.e. *What* a faithful and prudent servant is he? or O! how happy is he? What a rare servant is he? Our blessed Lord useth this forme of speech, to shew how rare, and excellent such faithful and prudent servants were.

Mat. 24. 44—45.

Christus hac interrogationis forma utitur, ἵνα δείξῃ τὸ σπάνιον καὶ πολύτιμον.

were. Thence he concludes, v. 46. *Bleſſed is that ſervant, whom his Lord, when he cometh, ſhal find ſo doing.* As if he had ſaid: *He is a faithful and bleſſed ſervant indeed, who thus watcheth al opportunities of ſervice:* Now al this is but the effect of ſerious expectations of Chriſts ſecond coming.

12. Daily and fiducial expectations of Chriſts ſecond coming are greatly prevalent, to wind up the Soul to a *Life of faith*; which is a main ſpring, and eſſential part of Godlineſſe. For what is Godlineſſe, but a diſſolving or melting the wil of man into the wil of God? And how is this brought about, but by faith, which bends the human wil to a correſpondence with, and conformitie to the divine wil? He is the Godly man indeed, to whom God is althings, and the creature nothing: who admires nothing but God: who makes God the *firſt principe* of his Dependence, and the *laſt end* in point of fruition. And are not theſe the proper iſſues of faith? And what more effectual to worke the heart to ſuch an active faith, than fixed and raiſed expectations of the coming of our Lord? The Life of faith hath ſeven main *venes* or *branches*, which are al animated or ſpirited by believing views of our Lords approche.

(1.) A main part of the life of faith conſiſts in the realiſing of thoſe good things hoped for. So Heb. 11. 1. *Faith is the ſubſtance,* [or *ſubſiſtence*] *of things hoped for and evidence of things not ſeen,* i. e. Faith

makes

makes things future present; things invisible visible. And how is it that faith workes such wonders, but by real views of the coming of our Lord? Faith, by fixing its eye on that glorious day, gives the soul a spiritual real view of al those coming glories, which attend and follow that day.

(2.) Another branch of the life of faith consists in those prelibations, and foretastes of approching Glories, which believers, at times, are made partakers of. And what more efficacious to animate this part of the life of faith, than lively views of our Lords near approche? Thus Ephes. 1. 13. *In whom also after that ye believed, ye were sealed with the holy spirit of promisse.* 14. *Which is the earnest of our inheritance, until the redemtion of the purchased possession.* εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *'til we are brought into a state of complete libertie.* The believing views of our Lords approche give us some earnest, and first fruits of this purchased possession, as Rom. 8. 23. *which have the first fruits of the spirit.*

Dum in libertatem vindicemur. Bez.

(3.) Much of the life of faith consists in spiritual groans after the dissolution of this sinful frail Tabernacle, in order to a more complete union with our Lord. This follows on the former; For they who have received some prelibations of approching glories, cannot but long after a dissolution of this sinful state, in order to a more intimate conjunction with their Lord. And whence springeth this, but from serious expectations of our Lords

Lords approche? So Rom. 8. 23. *And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the Adoption, to wit, the Redemtion of our bodie.* Rom. 8. 23. Look as the Iſraelites in the Wilderneſſe, having taſted off the cluſters of *Canaan*, longed after the ful poſſeſſion of that goodly land: O! ſay they, when ſhal we ſet foot in *Canaan?* So *Paul*, having taſted of the firſt-fruits of Heavenly *Canaan*, groans, and longs after a diſſolution, in order to his more intimate conjunction with his Lord. And that which made him groan more earneſtly, was his waiting for the *Adoption*, namely at the coming of our Lord. The like 2 Cor. 5. 1. *For we know, that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternal in the Heavens.* *Paul* takes this for grant, that if his bodie were once diſſolved his ſoul ſhould be houſed with God: he ſhould meet his Lord. What follows hence? v. 2. *For in this we groan earneſtly, deſiring to be clothed upon with our houſe, which is from Heaven.* ἐν τούτῳ *In*, or *for this we groan.* That which made him groan after a diſſolution of his bodie, was the union of his ſoul with his abſent Lord, as *ver.* 5, 6.

(4.) Another part of the life of faith conſiſts in an holy reſignation to the wil of God in althings. Herein alſo much of the life and power of Godlineſſe doth conſiſt. And what more powerful to breed ſuch a reſignation

tion to the wil of God, than lively expectations of our coming Lord? O! how gladly would such have Christ to dispose of al their affairs? What content can they take in every condition God cals them unto? If they meet with a darke providence, how much do they persuade their hearts quietly to submit to the Divine wil therein? Whence procede al our clamors, and murmurs against the Divine wil, but from some defect or neglect in waiting for Christs coming? O! how patient and meek wil such be, who continually expect their Lords approche? So Jam. 5. 7. *Be patient therefore, brethren, unto the coming of the Lord: Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the later rain.* The coming of the Lord is here brought in as the ground of Christian patience, or submission to the wil of God. v. 8. *Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh.*

(5.) Again, the life of faith consists much in the Art and Mysterie of bearing the Crosse; which is much improved by serious thoughts of our Lords near Approche. Lively expectations of Christs second coming take out the sting and poison of every Crosse, and infuse a medicinal vertue into it. O! how is the black crosse made beautiful; the heavy crosse made easy and leight; the sour bitter crosse made sweet by spiritual sights of our Lords approche? Thus Act. 5. 41. *And they departed from the presence of the council rejoycing, that*

Act. 5. 41.

that they were counted worthy to ſuffer ſhame for his name. καταξιωθηναι ατιμασθηναι, *that they were honored with diſhonor, or reproches for his name.* Here is a figure, which they cal ὀξυμωρον, *acute folie*, whereby things contrary are acutely and wiſely conjoined. They count their diſhonors and Diſgraces for the name of Chriſt great marques of honor and grace: and why? becauſe they meſured al by the coming of the day of God. What more ſoverain cordial can there be, to revive the drooping deſpondent ſpirits of troubled Saints, than ſaving heart-affecting views of their Lords approche? And there is good reaſon for it; becauſe then the troubled Saint ſhal be freed from al his preſſing fears, burdens, tentations, and ſins. This was the ground of the Apoſtles conſolation to the afflicted *Theſſalonians*, who lived under the croſſe al their days: 1 *Theſ.* 4. 16, 17, 18. *v.* 16, 17. he gives them a lively Image, or deſcription of the coming of our Lord: and then concludes, v. 18. *wherefore comfort one another with theſe words.* O! what a ſpring of conſolation is here? If thou art much acquainted with ſuch thoughts, I dare ſay thou canſt be no ſtranger to true comfort. Oh! how much comfort might Saints enjoy, amidſt al their croſſes, would they but feed and refreſh their hearts with frequent expectations of their Lords ſecond coming? Do not the pureſt and beſt conſolations come in this way? Thus *Paul* comforts the ſame *Theſſalonians*, 2 Theſ. 1. 7. *And to you who are troubled*

troubled reſt with us, when the Lord Jeſus ſhal be reveled from Heaven, with his mighty Angels. He ſtil makes this the ground of his conſolation to thoſe afflicted Saints, namely the *Revelation* of our Lord from Heaven.

(6.) Another *vital* branch of the life of faith conſiſts in dependence on Chriſt, for actual Grace, in al conditions and duties, either of *active* or *paſſive* obedience; wherein alſo much of the life and power of Godlineſſe doth conſiſt. A Godly man is the moſt paſſive dependent creature in the World; He can neither do nor ſuffer any thing as a Godly man, without abſolute, immediate, and total dependence on Chriſt by faith. And what more effectually promotes ſuch an abſolute dependence on Chriſt, than ſerious expectation of our Lords approche? How powerfully is the ſoul drawen to depend on Chriſt for al Grace, by a ſpiritual view of his glorious appearence? who more dependent on Chriſt, than ſuch, who live daily in the expectation of his returne? A believing ſoul, that has a ſpiritual conſtant regard to the coming of his Lord, ſees al fulneſſe of Grace in him, and al emtineſſe in himſelf. What makes men more negligent in taking hold of Grace when offered, than putting far from them the coming of their Lord? How comes it to paſſe, that proud man affecteth to be ſelf-ſufficient, as God, but becauſe he conſiders not the exact jugemen', which wil follow on the coming of our Lord? He that eyeth that great day, ſeeth a neceſſitie of putting

al

al his ſtock and treaſure in Chriſts hands. The ſame faith, that draweth forth the ſoul to regard the coming of his Lord, draweth divine Influences from him, in order to a proviſion for that day, as Joh. 15. 5. *He that abideth in me, &c.*

(7.) The laſt part of the life of faith is patiently to wait for the reward of al our ſervices, and ſufferings. And is not this alſo greatly promoted by ſpiritual expectations of our Lords approche? (1.) This as to ſervice is evident from Heb. 10. 35. *Caſt not away therefore your confidence, which hath great recompence of reward.* 36. *For ye have need of patience, that after ye have done the wil of God, ye might receive the promiſſe*, i. e. *the thing promiſſed.* Now what argument doth the Author uſe to excite them unto a fiducial waiting for the recompence of reward? That follows v. 37. *For yet a little while, and he that ſhal come, wil come, and wil not tarry.* Here lies the force of his exhortation, even in the ſpeedy returne of our Lord. (2.) So alſo as to *ſufferings*, what made *Moſes* ſo patiently to wait for the *recompence of reward*; but his ſeeing him who is inviſible, *Heb.* 11. 26, 27? i. e. Our Lord, who wil come to judge both the quick and dead.

13. Raiſed expectations of our Lords coming have alſo a prevalent Influence on Aſſurance; which is a great ſpring of Godlineſſe. The more Aſſurance Saints have, the more Godly uſually they are: For the ſenſe of Gods love to them is moſt efficacious, to draw forth

forth their love and obedience unto God: To be sure that Christ is ours, makes us to do and suffer the most for Christ. Apprehended love is more powerful, than apprehended wrath to keep the soul in ways of dutie: The more the heart is assured of an Interest in Christ, the more the Interest of Christ prevails in the heart and life: Assurance of being in a state of Grace enlargeth the heart to receive much Grace from Christ. Such a powerful Influence has Assurance on Godlinesse. And O! what a soverain Influence has raised expectations of our Lords approche on Assurance? Such thoughts have a twofold Influence on Assurance.

(1.) By way of *motive*, as they presse, and provoke the heart to labor after assurance. I no way dout, sirs, but were our hearts possest with daily and fresh apprehensions of Christs second coming to jugement, we could not content our selves in such doutful peradventures about our state, as now we take up with. A soul that lies under deep expectations of Christs second coming, wil thus reason in himself: What! wil my Lord ere long come to jugement? and must I then appear before him in my native colors? Oh! what may I do then, to be assured of an interest in his favor? what more effectual to put men upon heart-examination, than such a constant minding of our Lords approche to Jugement? Thus *Paul*, 1 *Cor.* 3. 13. tels us, *that every mans worke, shal be tried by fire, in that day*, which is a strong argument to put us on the examination

examination of our heart and workes, in order to aſſurance.

(2.) Actual fixed thoughts of Chriſts coming have a great Influence on Aſſurance by way of *real evidence:* They are not only a *motive*, but *ſubſtantial ground* to bottome aſſurance on: what better note or ſigne of the ſinceritie of thy Grace can there be, than a fiducial chearful looking for, and haſtening to the coming of the day of God? Be ſure, an hypocrite fears nothing more: nothing ſtrikes a greater dampe on his ſpirit, than the apprehenſions of Chriſts ſecond coming, becauſe then al his rottenneſſe, and hypocriſie ſhal be diſcovered. I dare pronounce that perſon a Saint, who can in good earneſt deſire, and with a wel-grounded confidence expect the ſecond coming of Chriſt to jugement. Yea, this is a ſigne not only of ſinceritie, but alſo of an eminence in Grace, and therefore a ſubſtantial evidence, and bottome for Aſſurance.

14. Serious thoughts of the coming of Chriſt have a forcible influence on the carrying on and improvement of friendſhip with God in Chriſt. The ancient Gloſſarie interprets ἰνοσεβὴς a *Godly man*, by θεοφιλὴς, *Theophiles*, a *friend of God.* And indeed the Scripture ſeemeth to place much of the ſpirit, and power of Godlineſſe in friendſhip with God. For look as friendſhip bends it ſelf to *ſerve*, *pleaſe*, and *conforme* unto its friend; ſo Godlineſſe to ſerve, pleaſe, and conforme unto God. Now what more effectual to maintain and improve friendſhip with

God in Chriſt, than lively expectations of our Lords approche? (1.) One part of friendſhip conſiſteth in *Reſſemblance* of, and *conformitie* unto our friend: when mens principles, diſpoſitions, ends, humors, converſation, and manner of life is one and the ſame. And what is there more efficacious to improve ſuch an holy friendſhip with God, than ſerious expectations of the coming of our Lord? Oh! how ambitious wil ſuch be to have one and the ſame *Mind*, *Wil*, *Affection*, and *Converſation* with Chriſt? *Paul* was one of the beſt friends Chriſt ever had on earth: and wherein lay his friendſhip chiefly, but in conformitie to the death and life of Chriſt? 2 *Cor.* 4. 10, 11. *Always bearing about in the bodie, the dying of the Lord Jeſus, that the life alſo of Jeſus might be manifeſt in our bodie*, &c. *Paul* was conformable as wel to the *death*, as to the *life* of Chriſt: As Chriſt died for ſin, ſo he died to ſin: And as Chriſt lived to God, ſo *Paul* in his meſure. Chriſt was his great exemplar, both in regard of *active* and *paſſive* obedience: Chriſts exemple was not only the *Rule*, but alſo *Reaſon* of his obedience: The love of Chriſt to him, and his love to Chriſt prevailed on him to live the life of Jeſus: The end of his ſuffering for and obedience to Chriſt was to manifeſt the life of Chriſt. And what did wind up his Spirit to ſuch a divine friendſhip, and conformitie unto Chriſt, but ſerious thoughts of his ſecond coming? So *John* tels us, 1 *Joh.* 3. 2, 3. that

2 Cor. 4. 10, 11.

every

every one, who hath hopes of being found at laſt day a friend of Chriſt, purifieth himſelf as he is pure. And *Paul* informes us, Tit. 2. 11, 12. *That the Grace of God teacheth us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and Godly in this preſent World*, i. e. in ſhort, that we ſhould demonſtrate our friendſhip to Chriſt by manifeſting the life of Chriſt. And then he addes the ground of al, v. 13. *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Savior Jeſus Chriſt.*

(2.) Another part of friendſhip with Chriſt conſiſtes in an holy *Ambition* to pleaſe him. A true friend makes it his buſineſſe to pleaſe and content his friend: ſo Believers to pleaſe Chriſt. And herein much of the Spirit of Godlineſſe doth conſiſt. What is al pietie but a ſtudious emulation, and endeavor to pleaſe God? Hence among the Grecians, εὐσεβὴς, θεῶν ἐπιμελὴς, *a Godly man was one that had a care to pleaſe the Gods.* Such alſo they ſtiled θεόφιλον, *Theophiles, a friend of God.* Thus *Enoch* is ſaid, *Heb.* 11. 5. *to pleaſe God:* and what made him thus ambitious to pleaſe God, but fiducial expectations of the coming of our Lord? of which we find mention, *Jude* 14. Such a Court-like ambition had *Paul* to pleaſe Chriſt, 2 Cor. 5. 9. *Wherefore we labor, that whether preſent or abſent we may be accepted of him.* διὸ, *Wherefore*, i. e. becauſe we have this *Confidence* and deſire of being preſent with our Lord, who is our beſt friend, therefore 2 Cor. 5. 9.

Significanter uſurpavit hoc vocabulum, quo foveatur quædam ambitio honorum propriè ſignificatur. B. 22.

we labor; φιλοτιμούμεθα, *we have a certain courtlike ambition*, and holy emulation of pleaſing Chriſt. Thence he addes, v. 10. *For we muſt al appear before the jugement ſeat of Chriſt.* Oh! what a prevalent argument was this, to worke up *Pauls* ſpirit to an holy emulation of pleaſing Chriſt? Thus alſo *Peter*, in the words following our text, 2 Pet. 3. 14. *wherefore, beloved, ſeing that ye look for ſuch things, be diligent, that ye may be found of him in peace, without ſpot and blameleſſe.* Here he brings in the looking for the coming of the day of God, as a ſtrong argument, inducing them to an holy emulation, and *contention* after al manner of gracious qualities, for the pleaſing of Chriſt their friend.

(3.) Another part of Godly friendſhip with Chriſt conſiſts in importunate deſires, and endeavors to ſerve him. Its a great ſaying of a ſerious *Janſeniſt*, S. *Cyran: One of the moſt principal rules for ſolid devotion is, that we let not paſſe the leaſt occaſion for ſerving God.* If there be any *vacuum*, or emty ſpace in our lives, the Devil wil be ſure to fil it up, and ſo obſtruct our friendſhip with Chriſt. What more obſequious and officious than friendſhip? and who are more induſtrious, and unwearied in the ſervice of Chriſt, than ſuch friends of his, who dayly expect his ſecond coming? Thence that *parabolic* exhortation of our Lord, Luke 19. 13. *And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them,* occupie

Luk. 9.13.

cupie 'til I come. πραγματεύεσθε, employ al your thoughts, vigor, and activitie in my ſervice: and why? *til I come:* This is brought in as an argument or *motive*, to engage them more effectually in his ſervice. A ſoul that lives much in the expectation of Chriſts coming, wil ſpend as much time and ſtrength as he can in the ſervice of Chriſt, but as little as he can in the ſervice of ſin. Thus alſo it was with the *Corinthians*, 1 Cor. 1. 7. *So that ye come behind in no gift, waiting for the coming of our Lord Jeſus Chriſt.* Their waiting for the coming of our Lord is brought in by *Paul*, as that which has a very efficacious cauſal Influence on the improvement of their gifts, in order to the ſervice of Chriſt. And what made *Paul* ſo vigorous and laborious in the ſervice of Chriſt, but daily expectations of his returne? So 1 Theſ. 2. 19. *For what is our hope, our joy, our crown of rejoycing? Are not even ye in the preſence of our Lord Jeſus Chriſt, at his coming?* That which made *Paul* ſo unwearied in his ſervice for Chriſt, among the Theſſalonians, was an eye fixed on the coming of Chriſt, and the Crown he ſhould then receive, for al his labors. Such thoughts make us do much in a little time for Chriſt.

(4.) Laſtly a main part of our friendſhip with Chriſt conſiſts in an affectionate *complacential* remembrance of him in his abſence: and doth not the *formal* ſpirit hereof conſiſt in looking for, and haſtening to the coming of the day of God? Are not they moſt

mindful of him, who daily expect his second coming? Was not this one main intent of our Lord, in the Institution of his last *supper*, that we might thereby keep alive the memorial of him? Thus 1 Cor. 11. 25. *This do ye as oft as ye drinke it, in remembrance of me.* Friends at parting are wont to leave remembrances each of other: so Christ left his last Supper, as a love-remembrance with his friends. Thence it follows; 26. *For as oft as ye eat this bread, and drinke this cup, ye do shew the Lords death 'til he come.* The coming of Christ, and the expectation thereof is that which gives life to our remembrance of him. The thoughts of Christs returne give a fresh lustre, and sweetnesse to al love-tokens.

1 Cor. 11. 25, 26.

15. Solid and deep expectations of our Lords coming have a particular and powerful Influence, on our sanctifying Gods name in Worship; wherein much of the power of Godlinesse doth consist. So εὐσεβὴς, in its primary notion, signifies one that Worships God aright, and so it is the same with θεοσεβὴς. Thus, according to the Platonist, *Godlinesse is a faultie of worshipping God*: and so the *Stoics* said, *That Godlinesse was a Science of Worship due to the Gods.* Whence a *Godly man* was, among the Grecians, *one that ministred unto, or worshipped God.* And indeed, that a main fundamental part of Godlinesse consisteth in the sanctifying Gods name in Worship is most evident; because al pretenders to Godlinesse do mostly concerne themselves

εὐσέβεια δύναμις θεραπευτικὴ θεῶν. *Def. Plat.* *Dixerunt Stoici,* εὐσέβειαν εἶναι ἐπιστήμην θεῶν θεραπείας. *Latin.* εὐσεβὴς: ἱερουργικὸς, θεοσεβὴς, λατρεύων θεοῖς. *Phavor.*

ſelves about maters of worſhip. And the ſerious Janſeniſt, S. *Cyran*, aſſures us, *That the leaſt points in worſhip are of greateſt conſequence.* Whence, there is nothing more oppoſed by Satan, than Divine Worſhip; which ſufficiently evinceth, that the chief of Godlineſſe conſiſteth therein. Now nothing hath a greater influence on the ſanctifying Gods name in worſhip, than ſerious expectations of our Lords ſecond coming.

(1.) We ſanctifie Gods name in Worſhip, when we abaſe our ſelves, and advance his name therein. Al eminence is worſhipt by an humble reverence and ſubmiſſion. Hence humble ſpirits are ever the fiteſt ſubjects for devotion. Now none raiſe God higher in their hearts, and depreſſe themſelves lower, than ſuch as daily expect the coming of their Lord. Oh! with what an humble reverence, and tremblement of heart do ſuch worſhip God? (2.) Again, we ſanctifie Gods name in worſhip, when we worſhip him in ſpirit and in truth. A worſhip that hath not an inward root and ſpring in the heart deſerves no better name than ſuperſtition. Our Lord tels us John 4. 23. *The true worſhippers are thoſe that worſhip the father in Spirit, and in truth.* Formal devotion is but a kind of irreligion: Such duties are the devils *galleries*, not Chriſts: none worſhip God in *truth*, but ſuch as worſhip him in *Spirit*. And who worſhip God in ſpirit and truth more than ſuch, as daily expect the coming of their Lord? Oh! what a reverent and high eſtime have ſuch of

God, when they draw nigh to him? How do they adore the *Grandeurs* of God? (3.) Moreover they sanctifie the name of God, who watch their hearts, and keep out vain thoughts, and terrene Affections, whiles they are in the worship of God. This is
Eccles. 5. 1. termed, Eccles. 5. 1. *Keep thy foot when thou goest to the house of God.* This seems to allude to the custome of *discalceation* or putting off their Shoes, used both by the Jews and Gentiles, in going to the place of worship; which I presume had its rise from that command of God to *Moses*, Exod. 3. 5. *Put off thy Shoes from off thy feet, for the place whereon thou standest is holy ground.* Hence that Symbol of *Pythagoras*; *worship and Sacrifice with thy Shoes off.* שמר *keep, look to, observe, watch narrowly. Thy foot*, i. e. thy *Thoughts, thine Affections, thy whole soul, and man.* Its the manner of the Scripture, under one single Gesture or Act, to signifie the whole worship represented thereby. So that the sense is: keep an accurate and curious observation of thy soul, when thou engagest in the worship of God. And, oh! how exact and accurate in keeping their hearts are such, as daily expect their Lords approche? (4.) Lastly they sanctifie the name of God in Ordinances and Worship, who are unsatisfied til they have acquired the gain and benefit of Ordinances. In al worship, one that sanctifies the name of God, is carried above the act of worship unto Christ. And surely none mind and taste more of Christ in ordi-

nances,

nances, than ſuch as daily look for and haſten to his ſecond coming. Oh! what a ful draught do ſuch drinke of the ſatisfying ſweetneſſes of Chriſt in duties? Thus Pſal.22.26. *The meek ſhal eat and be ſatisfied.* By *eating* here is chiefly to be underſtood a feeding on a Crucified Chriſt. This is evident both from the *title*, and main *ſubject* of the *Pſalme*. The Title *Aijeleth Shaar* ſignifies the *Hind*, or *Hart of the morning*, i. e. the *Hind* which is *hunted* and *killed* in the morning. So *v.*16. That Chriſt is this hunted Hind, is evident from *v.*1,8,18. which are applyed to Chriſt, *Mat.* 27. 46, 35, 43. Chriſts Crucifixion extends to *v*, 22. where begins a prophetic triumphe over al his ſufferings. *v.*26. is a ſolemne invitation, made by Chriſt, to believers, to come and feaſt with him on the benefits of his death and paſſion: and the manner of ſpeech is taken from the cuſtome of thoſe times, in which, thoſe who had been delivered out of great dangers, were wont to celebrate the ſame by Sacrifices and public feaſts. *The meek*, i. e. the *humble*, *broken-hearted* believer. *Shal eat*, i. e. feed on my death and paſſion, my bodie and bloud; with al the benefits thereof. And *be ſatisfied*, i. e. find a ſatisfying ſweetneſſe therein: So far as the thirſt of total indigence ſhal be quenched, albeit not their thirſt of *fruition*. Ay, but what muſt the meek do, that ſo they may feed on and be ſatisfied in a crucified Chriſt? why they muſt ſeek him: ſo it follows, *They ſhal praiſe the Lord that ſeek him*, i. e. ſeek him Pſal.22.26.

him in every Ordinance, ſpecially in the Lords Supper. Ay, but how muſt they ſeek him? They muſt ſeek him, not only in his preſent influences, but alſo by waiting for, and haſtening to his ſecond coming. Again, with what a ſpiritual fervor, and holy violence do ſuch prevail with God, in Prayer? What a rich trade do they drive for heaven? How diligent, attentive, and affectionate are they in hearing the Word? How are their minds illuminated, their hearts quickened, their affections warmed, their Reſolutions ſtrengthened, and their whole ſouls enlarged, fixed, and elevated in Meditation? So great is the influence, which the lively expectation of Chriſts ſecond coming has on the ſanctifying Gods name in Worſhip, and al the parts thereof.

16. Serious expectations of our Lords approche have a prevalent Influence on walking with God; which is another great and eſſential part of Godlineſſe. By walking with God I underſtand communion with God, not only in Acts of Worſhip, but alſo in the whole of our converſation. And ſuch is a Godly man indeed. Thus among the Grecians, *a Godly man was one that converſed much, or had communion with the Gods.* Whence the more devote among the Heathens had their *Lectiſternia*, or Beds, exhibited in their Temples, on which they pretended to feaſt, and hold communion with their Gods. O! what a rare inſtance of Godlineſſe is he, that has communion with God, not only in acts of immediate

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And this made him ſtudious, and ambitious to walke with and pleaſe God, by al manner of heavenly converſation: he obeyed and followed the various cals and Impreſſions of God: he retired from that ſenſual corrupt generation, and lived much alone with God: he enjoyed a true *monaſtic* life: the whole world was to him a *Monaſterie*, wherein he found ſolitude and retirement with God. Fiducial expectations of his approching Lord, gave him many ſublime and ſweet meditations, much pure light, and fervent love, many ſtrong deſires, and unwearied endeavors in walking with God. Oh! how were his Thoughts, Inclinations, and Affections hereby moulded into a fit frame for walking with God? Believing, and lively expectations of our Lords approche have a ſoverain Influence on communion or walking with God, three ways.

(1.) By enlarging the heart, and raiſing it above it ſelf. None are more filled with God, than thoſe who have their hearts moſt enlarged towards God. And O! how much is the heart enlarged towards God, by lively views of the coming of our Lord? To have raiſed expectations of our Lords approche, how doth it amplifie, and raiſe the ſoul above it ſelf? Is not this one of the nobleſt diſpoſitions in the new creature? As a Chriſtian in his loweſt condition far excels al other men; ſo when he lies under ſuch believing views of his Lords approche, how much doth he excel himſelf? Is he not, as it were, in another world? how enlarged are his deſires? what

elevated

elevated hopes has he? how wide and capacious is his whole ſoul for walking with God? Thus it was with the Spouſe, in the Canticles; She was no ſooner eſpouſed to Chriſt, but he goes away, and reſides in heaven; and leaves her no other way for the enjoyment of him, but continued expectations, and ſtrong breathings after his return: and oh! how is her ſoul enlarged hereby in walking with God? So *Cant.* 8. 14. *Make haſt*, or *flie away*, &c. She had an holy impatience, with Chriſtian ſubmiſſion, under his long abſence: So much was her heart enlarged in the expectation of his returne. Such enlargement of heart, and communion with God had *Paul*, from the expectation of Chriſts returne, *Rom.* 8. 23, 24. *We our ſelves groan within our ſelves, waiting for the Adoption*, &c. Yea, this is the laſt word that the Church or Spirit in the Church breathes forth in Scripture, *Rev.* 22. 17. *And the Spirit and the Bride ſay come*, &c. So *John*, v. 20. *Even ſo come Lord Jeſus.* Thus the Primitive Churches had their hearts enlarged in longings for the coming of our Lord: and thus they walked with God: ſeing they could not enjoy their Lord in perſon, they would in lively hopes and expectations of his returne.

(2.) Lively expectations of our Lords ſecond coming have a prevalent influence on communion and walking with God, in that they keep God, and the ſoul together. Eſtrangements from God make a Schiſme in our walking with him: If you would keep God cloſe

to

to you, you must keep your hearts close to God. A variable professor, who starteth away from God with every companie, is not fit to walke with God. And surely, nothing hath a greater force to keep the heart close to God, than lively views of our Lords returne. What is it to have the heart kept close to God, but to have it raised up to the Spirit and life of heaven? When the bodie is in the world, conversing with varietie of objects, even then to have the heart in heaven, this is that which I mean by having the heart kept close to God, in al our ways. And what more effectual to keep the heart and conversation in heaven, than dayly expectations of our Lords approche? Thus *Paul* walked with
Phil. 3 20. God, as he assures us, *Phil.* 3. 20. Having spoken before of some, who made their belly their God, and were immersed in earthly things, he subjoins: *For our conversation is in heaven:* πολίτευμα, our *State, Citie, Trade, manner of life* and *conversation:* The current of our thoughts, Inclinations, affections, and lives is in heaven, *i. e.* in short: *he walked with God.* Ay, but what was it that engaged him hereto? That he addes: *Whence also we look for the Saviour, our Lord Jesus Christ.* Here lies the *Spring*, the root of his heavenly conversation, namely his looking for the coming of our Lord.

(3.) To walke with God is to follow God in al ways of *Service*, *Suffering*, and *Providence*: To observe what worke of service, or suffering God cals us to, and to fal in with God

God in that worke. And what doth more effectually engage the heart hereto, than lively expectations of our Lords approche? Oh! how exact is ſuch a ſoul in obſerving every motion of Gods Spirit and Providence? What workings towards God hath it, agreable to the workings of God towards the ſoul? how flexible is it to turne this or that way, accordingly as God turnes towards it? Thus *Enoch*, *Noah*, and *Paul* walked with God.

17. Deep and affectionate expectations of the coming of our Lord have a Soverain influence on *Perſeverance in Grace*; which is another fundamental part of Godlineſſe. A Godly man, being rooted in the covenant and in Chriſt, can never fal away *finally*, and *totally*. He may fal into ſin, but doth not, cannot continue in his fals: He may fal into a fit of ſlumber, as the Spouſe, but his heart waketh. The weakeſt believer at his loweſt ebbe keeps a radical union with Chriſt. Falſe hearts forſake Chriſt, when the comforts of Chriſt, or of the world forſake them: But Godly perſons cannot forſake Chriſt, albeit he may ſeem to forſake them. A man that is once truely Godly is ever ſo. God hath put this divine qualitie into the nature of *Evangelic* Grace, beyond that of *Adam*, that it keeps mans mutable wil, in an immutable ſtate of Grace. In other ſtates men come to ſecuritie by degrees, but in the ſtate of Grace a Godly man hath it at firſt daſh, and that from the Spirits indwelling. Now a main Inſtrument,

ment, which the *Spirit* useth to keep the Saints in perseverance, is daily expectation of our Lords returne. O! what more effectual to keep the heart from secret, as wel as open backslidings, than fresh views of our Lords approche? Thus *Jud.* 21. *Keep your selves in the love of God, looking for the mercie of our Lord Jesus Christ, unto Eternal life.* This also kept *Paul tite* and constant, in his Christian race, 2 *Tim.* 4. 7, 8. Alas! what is it that makes many carnal professors turne their back on Christ, and plunge their souls in al manner of sensualities, but putting far off the coming of their Lord? This seems to have given occasion unto *Peter*, of this warme discourse, touching the coming of our Lord, his foreseeing there would arise many loose professors, in these days, who putting far from them the coming of the day of God, would fal into al manner of sensualitie and profanesse, as 2 *Pet.* 3. 3, 4. What thinke you? Would *Judas* have been so base-minded, as to sel his master for thirty pieces of Silver, had he expected his second coming? Can we imagine that *Demas* would have been so sordid, as to leave the service of Christ, and turne again to this present world, had he kept the coming of his Lord in his eye? No surely. Ah! is not this the bitter root of al Apostasie, in these last days, secure professors dream not of their Lords approche?

SECT.

SECT. 3.

What Influence the Expectation of Christs coming has on an holy Converſation.

HAving demonſtrated, what Influence the daily expectation of our Lords ſecond coming has on *Godlineſſe*, we now procede to ſhew, what an efficacious Influence it has on an *holy converſation*. By ἀναστροφῆς we underſtand, as was intimated in the explication of the text, al duties of the ſecond table; which have a more particular regard to men, and our manner of Life, or converſation among them. I intend not to diſcourſe on al thoſe particular duties, which neceſſarily conduce to conſtitute, or make up an holy converſation towards men, but to ſpeak ſomewhat of the root of an holy converſation, and then of ſuch particular branches, as in a more peculiar manner receive Influence from the ſerious expectation of our Lords approche.

As for the Root of al ſecond-table duties, or holy converſation towards men, it is placed, by our Lord, in *Love to our neighbor*, Mat. 22. 39. And *Paul* tels us, *Rom.* 13. 10. that *Love is the fulfilling of the Law*, i. e. ſo far as it prevails, it fils up every dutie, with its proper *Forme*, *Spirit*, or *moral perfection*. O! what a ſeminal, univerſal root of holy converſation is Love? How much are al inferior duties influenced hereby? and what

more efficacious to breed love to men as men, and to Saints as Saints, than daily looking for, and haſtening to the coming of the day of God?

1 Theſ. 3. 12, 13. Thus, 1 Theſ. 3. 12. *And the Lord make you to increaſe, and abound in love one towards another, and towards al men, even as we do towards you.* Here is required in Saints a twofold love, (1.) *One towards another:* and (2.) *Towards al men.* We have a relation to, and therefore ought to have a love for *men* as *men*; but much more for *Saints* as *Saints:* Our relations by nature ought to be near and dear to us; but our relations by Grace much more dear and near. Saints muſt communicate in commun love and benefits with al; but in peculiar love and benefits with Saints. *We ought to hate the evil in evil men, but to love the nature: that ſo the Nature may not be condemned for the evil; nor the Evil loved for the Nature.* Ay, but what argument doth *Paul* here urge, to induce theſe *Theſſalonians*, thus *to abound in love one towards another, and towards al men?* Surely no other than the expectation of our Lords approche, as v. 13. *To the end he may ſtabliſh your hearts unblameable in holineſſe, before God, even our father, at the coming of our Lord Jeſus Chriſt, with al his Saints.* The *coming of our Lord* is here brought in by *Paul* as a *motive* and *means* of their abounding in *Love, one towards another, and towards al men.* O! how wil their hearts flame with love each towards other, whoſe eyes are intent in looking for the coming of our Lord? And there

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is good reaſon for it; becauſe then their hearts wil be perfectly knit together in love. Alas! were it poſſible, that Saints, who lie under ſo many *eſſential*, and deep obligations to love each other, could keep at ſuch a diſtance as they do, had they the coming of their Lord much in their eye? It was the *ſaying* of a great Divine now with God, That the *Diviſions in the Church, are a greater plague, than the raging ſword.* And whence ſpring al theſe diviſions, but from our diviſion from God? And how comes it to paſſe, that we are ſo divided from God, but becauſe we wait not for the coming of our Lord? How ſoon would a deep expectation of our Lords approche daſh out of countenance al our dividing principles and practices? That ſhould never be got by ſtriſe, which may be had by love and peace: Yea, ſuch thoughts would make us not only *Patients*, but *Agents* in ſeeking after peace. The more ſpiritual we are, the more uniting and healing wil our ſpirits be: and what makes us more ſpiritual, than lively expectations of our Lords ſecond coming? In a circle, the nearer the lines come to the centre, the nearer they come each to other: ſo here, the more we look for, and the nearer we approche to the coming of the day of God, the nearer we ſhal approche each to other, by brotherly love, union, and communion. There is no ſuch way to keep up an holy converſation, as union and communion of Saints: and what more efficacious to preſerve union & communion of Saints,

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than union and communion with our approching Lord? Neither doth this expectation of our Lords approche worke in the Saints love to each other only, but alſo love to al mankind. Oh! what a diffuſive and generous love to the worſt of men have ſuch as lie under diſtinct, and ſpiritual views of our approching Lord? So much for the *principe* and *root* of al holy converſation, namely Chriſtian love, which is the bond of perfection. I now procede to ſome particular branches or parts of this holy converſation, with endeavors to demonſtrate, what Influence they receive from a fiducial looking for, and haſtening to the coming of the day of God.

1. One main part of an holy converſation, as to men, conſiſteth in an irreprochable and blameleſſe courſe of righteouſneſſe: when Chriſtians fil up every *Relation*, *Capacitie*, *Condition*, *Opportunitie*, and *dutie* God entruſts them with: when men performe the duties of their place, in their proper place. Such Chriſtians do by their *Actions* demonſtrate the truth of their *principles* and *profeſſion*. Their *deeds*, as wel as their *words*, are a good Apologie for what they profeſſe: and when men cannot judge concerning their principles, yet they may, and do judge of their holy practice and converſation. Now what more efficacious to produce ſuch an *irreprochable* and righteous converſation, than ſerious expectations of our Lords approche? This made *Paul* ſo conſcientious and exact in his converſation

converſation towards al men, *Act.* 24. 15. *And have hope towards God, which they themſelves alſo allow, that there ſhal be a reſurrection of the dead, both of the juſt and unjuſt.* *Paul* here makes an Apologie for himſelf, againſt the falſe imputations of the Phariſees; and he bottomes al upon a principle allowed by them; namely, that there ſhould be a reſurrection of the *juſt and unjuſt*. And what doth h. collect hence? v. 16. *And herein do I exerciſe my ſelf, to have always a conſcience void of offence, towards God, and towards men.* *Herein*, ἐν τούτῳ, *propter hoc*, i.e. by reaſon of this Confidence, touching the Reſurrection, at the coming of our Lord, *Paul* did exerciſe himſelf in al conſcientious regard towards God and men. This is the life of al *pietie* towards God, the nerves of al commun juſtice towards men, and *ſobrietie* towards our ſelves. Thus Tit. 2. 12. *That we ſhould live ſoberly*, [i.e. in reference to our ſelves] *righteouſly*, [which refers to others] and *godly*, [which reſpecteth God.] And al this is grounded on, v. 13. *Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt.* Act. 24. 15, 16. Tit. 2. 12, 13.

2. Another part of an holy converſation conſiſts in Chriſtian moderation towards al men; which is the proper effect of Love. A Chriſtian ſhould be moſt ſevere towards himſelf, but exceding moderate as to others. Our bleſſed Lord inſtructeth us, both by his exemple and precept, that there is not a more evident marque of a generous heroic ſpirit,

than, in al humilitie and ſubmiſſion, to condeſcend to the Infirmities of others, by Chriſtian moderation. This *moderation*, which is ſo eſſential to an holy converſation, contains in it ſeveral Ingredients. I ſhal only mention ſuch as receive a peculiar Influence from a ſerious looking for, and haſtening to the coming of the day of God. That daily expectation of our Lords approche has a very ſoverain influence on Chriſtian moderation, is
Phil. 4. 5. evident from that exhortation of *Paul*, Philip. 4. 5. *Let your moderation be known unto al men; the Lord is at hand.* Some among the *Philippians* were, as it ſeems, from *Phil.* 3. 15. too *tenacious*, and ſtiffe, as to their own ſentiments and opinions: The *Philippians* were very affectionate Chriſtians, but wanted knowlege and jugement, as it appears from, *Phil.* 1. 9. Their love was ardent, but not ſo judicious as it ought to be: and ſuch affectionate Chriſtians are moſt prone to excede in *intemperate*, *immoderate* zele. Hence *Paul* here exhorts them to *Moderation*, not only towards Chriſtians, but to al men: and what argument doth he urge, to induce them hereto? That follows: *The Lord is at hand.* The grand motive, from which he enforceth his exhortation, is the coming of our Lord. But I deſcend to particulars.

(1.) Serious expectation of the coming of our Lord hath a ſpecial efficace on moderation in *Jugement*, and *opinions*. Its no ſmal piece of Immoderation, and Intemperance, too commun among many profeſſors, to impoſe

poſe our own private *Dogmes* and opinions, no way *eſſential*, or *fundamental* to ſaving faith, as a rule of faith on others. This ſeems to have been the caſe of ſome among the *Philippians*; whom *Paul* exhorts to moderation herein, and that from this ground, Phil. 3. 15. *if in any thing ye be otherwiſe minded, God ſhal revele even this unto you.* And, oh! what a prevalence has a ſerious expectation of our Lords ſecond coming, to keep profeſſors from the Impoſition of their own perſuaſions, as a rule of faith on others? Such as daily look for this great day, though they cannot follow, yet they durſt not by force lead, or rule others: perhaps they cannot embrace the ſentiments of others, yet they dare not impoſe their own, as a rule of faith.

(2.) Another piece of Chriſtian moderation conſiſts in *Toleration*, or forbearance of others, as to injuries done unto us. Chriſtian love is exceding meek and *paſſive*: It can *ſuffer* much injurie, without the leaſt *Reaction*, ſpecially when it hath the coming of the day of God in its eye. What makes men ſo *vindictive* and impatient under injuries received, but putting far from them the approche of their Lord? So Mat. 24. 48, 49. *But and if that evil ſervant ſhal ſay in his heart, my Lord delayeth his coming; and ſhal begin to ſmite his fellow ſervants*, &c. Here you ſee the cauſe why the evil ſervant ſmiteth his fellow ſervants, is becauſe *he ſays in his heart, my Lord delayeth his coming.* What made the rigorous ſervant ſo ſevere in exacting the

hundred pence, due from his fellow servant, but a groundlesse persuasion, that his Lord would not cal him to an account for the ten thousand Talents, *Mat.* 18. 32, &c?

(3.) Serious thoughts of our Lords approche are exceeding efficacious to keep men from uncharitable censures, which is another part of Christian moderation, wherein much of an holy conversation doth consist. Oh! what a severe censorious spirit have many professors? whiles they blame and censure others, how justly do they fal under the blame, and censure of uncharitable severitie? Yea, how rigid are some in their censures of other mens rigidnesses? Yea, are not many, who are most indulgent as to their own fauts, most severe in censuring the fauts of others? And if their actions are good, yet how prone are they to censure their Intentions? And whence springeth this unchristian severitie, but from a want of regard to the coming of our Lord? This seems to have been the sin of the Corinthians, which *Paul* cautions them against,

1 Cor. 4. 5. 1 Cor. 4. 5. *Therefore judge nothing before the time, until the Lord come, who wil both bring to light the hidden things of darknesse, and wil make manifest the counsels of the hearts.* The Corinthians were broken into many parties, and each partie was prone to judge, and censure the different partie. *Paul* here gives check to these censorious humors: and what argument doth he use? surely, no other than the coming of our Lord, and that universal Jugement which would ensue thereon.

(4.) Another

(4.) Another piece of Christian moderation consists in freedome from secret *Animosities, grudges*, and envies against others. Some professors are so *intemperate* and *immoderate* in their pretended zele, or rather *self-love*, that albeit they have nothing they can or durst censure others for, yet what secret grudges, animosities, and envyings do they loge in their brests against them? And what better remedie can there be against such distempered, immoderate passion, than lively expectation of our Lords approche? Thus Jam. 5. 9. *Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth at the dore.* He had mentioned in the foregoing verse, the *drawing nigh of the Lord*, and then addes this as an *appendix* thereto, μὴ στενάζετε, *send not forth secret groans each against other.* By *grudging* or *groaning*, he understandeth a certain *intestine* complaint, or invidious clamor of spirit; which argueth much impatience, albeit it breaketh not forth, by reason of somewhat that may hinder. Some interpret it, *Envie not each other*; because envie is wont to *grudge*, or *groan* at the good of others. It is thought to refer to the storie of *Cain*; to whom God said, when he envied his Brother, Gen. 4. 6. *Why art thou wroth?* i. e. why doest thou *grudge*, or groan against thy brother? Ay, but what argument doth *James* bring to kil this viper of invidious groaning, or grudging each against other? that follows: *Behold the judge standeth at the dore.* Oh! what Jam. 5.

what a soverain *Antidote* is this, against the venimous root of invidious grudging against others, to think, that the judge standeth at the dore? Alas! whence springeth al envie, and grudging, but from this narrow selfish conceit, that another man enjoys the good, that I want, and ought to have? Now a serious saving lively view of the coming of our Lord, makes us look upon what good others enjoy, as if it were our own: and doth not this take away the root, and ground of al envie? A Saint that daily waits for the coming of his Lord, looks on the Gifts and Graces of another, as that which doth as effectually promote his chiefest good, namely the service of his Lord, as if they were his own; and therefor, so far as he is spiritual, he doth rejoice in them, as if they were really inherent in himself: so far is he from envying or grudging at the gifts and Graces of others.

3. Fiducial views of our Lords approche have an efficacious Influence on Christian *Exhortation*, and *Admonition*; which is another main part of an holy Conversation. The love we owe to our brethren obligeth us to admonish them of sin, and exhort them to dutie. Yea, love to our selves engageth us to admonish others of their sin. To be either afraid or ashamed of reproving sin is an hainous sin: Not to reprove our brother for sin, is a great piece of crueltie both to him and our selves, *Lev.* 19. 17. Now daily waiting for the coming of our Lord, is a very forcible motive to provoke men unto the faithful discharge

harge of this dutie. Thus Heb. 10. 25. *but exhorting one another, and ſo much the more as ye ſee the day approching.* Our Author here brings in the ſpiritual view of our Lords approche, as a ſtrong motive to bind their hearts unto this ſo neceſſary a dutie of Chriſtian Exhortation.

4. Daily expectations of the coming of our Lord greatly engage Chriſtians, to be exemples and patternes of pietie unto others; which is a great part of an holy converſation. He that gives a good exemple unto his brother, gives him much, albeit he give nothing elſe. Oh! what a convictive teſtimonie do they give to the Religion they profeſſe, who demonſtrate the ſame by a lively exemple? How are the prejudices of invincible difficulties and impoſſibilities, which carnal hearts take up againſt the ways of God, taken off by an exemplary holy converſation? Yea, ſuch as give holy exemples, do not only inſtruct, but ſweetly draw others into a love, and liking of an holy converſation. What a Divine emulation doth ſuch an exemplary Chriſtian work in others? what a ſecret ſhame and bluſh doth he leave on thoſe, who come ſhort herein? Do not holy exemples oft compel men to be holy, much more than the ſtrongeſt Reaſons, or Arguments? Holy exemples carrie in them not only a *Rule*, but alſo an *Inſtance*, how practicable the ways of Godlineſſe are. Yea, how do Chriſtian exemples excite and ſtir up al the powers in the ſoul, to imitate the ſame! what holy

holy emulation and desires do they beget in us, to that which perhaps we little minded before? How willing are men to venture on the ways of God, when they see others going before them? An holy exemple is a visible, particular precept, which oft prevails more than doctrinal instructions. For men naturally are more apt to believe their eye, than their ear: when they see grace exemplified in an holy life, it is more taking and prevalent, than when they hear never so affectionate discourses thereon, or exhortations thereto, without an agreable conversation. *General precepts* are a great way about, in comparison of *holy exemples*; which have a more curt, and efficacious way of insinuating into mens hearts, and lives. Mens particular *good actions* oft prevail more, than general precepts, to win others unto a good estime of their holy conversation. And oh! what a prevalent influence hath the serious expectation of our Lords approche on an exemplary holy conversation? Who more lively exemples of holy conversation, than such as continually expect their coming Lord? We find this greatly exemplified in the *Thessalonians*, who were a poor afflicted people, but very eminent for exemplary holinesse. So 1 *Thes.* 1. 6, 7, 8. *v.* 7. he saith, *they were exemples to al that believed in* Macedonia, *and* Achaia. τύποι, *Types, Images, Ideas*, or grand *exemplars*. Ay, but what made them such rare *exemplars* of pietie? Surely nothing so much, as their

1 Thes. 1 6, 7, 8, 9, 10.

their daily waiting for the coming of our Lord; which they had been trained up unto even from their first Conversion, as *Paul* tels you v. 10. *and to wait for his Son from Heaven.* This poor people lived under affliction, even from their first reception of the Gospel, as *v.* 6. and they found no relief, but in waiting for the returne of their Lord. And, oh! what a powerful influence had this on their holy conversation? What shining and lively patternes were they, unto al the believers in *Macedonia*, and *Achaia*; yea, in more remote parts as *v.* 8? who more visible and bright exemples of holy conversation, than such as daily expect their coming Lord?

5. Lively views of our Lords approche are of great force to make Christians compassionate and bountiful towards others in want and miserie; wherein also much of an holy conversation doth consist. God is the *chiefest good*; therefore most *diffusive*, and compassionate: and the more good we do to others, the more like we are to him, the chiefest good. A compassionate heart, and liberal hand, towards your poor brother, placeth you in the room of God to him. It was the great Aphorisme of our Lord; Its *better to give than to receive: Active* good is better than *passive*. Yea, ordinarily, they receive most good from God, who do most good to others. That which we communly cal *Charitie*, or *Almes*, is termed by the Hebrews צדקה *Justice*; to teach us, that relieving others

others in need, is not a thing arbitrary, but
debt or piece of *justice:* and hence the faith
ful discharge of this so necessary a dutie make
Christians to shine excedingly, in al holy
conversation. And what more effectual to
make Christians compassionate, and large-
hearted towards others, than deep expectati-
ons of our Lords second coming? This lies
couched in the parable of the unjust *steward*
whence our Lord concludes, Luke 16. 9, 10
&c. *And I say unto you, make to your selves*
friends of the Mammon of unrighteousness
&c. A soul that waits for the coming of his
Lord, wil not let Christ, his Interest, or peo-
ple want, what he has to give. If Christians
lived under daily, and fresh views of their
Lords approche, what effusions of mutual
Charitie and *Liberalitie* would there be in
Churches? how *large-hearted*, and *open-hand-*
ded would Christians be in giving? What
sympathising would there be with others in mi-
serie? *But so much for the second Question.*

CHAP

CHAP. IV.

Whence it is, that the looking for, and haſtening unto the coming of the Day of God, hath ſuch an efficacious Influence on al ſorts of perſons, to raiſe them up, to al manner of holy Converſation and Godlineſſe?

SECT. 1.

What there is in Chriſt the Object, which renders the looking for his ſecond coming ſo Influential.

WE now procede to the *Connexion* of the parts of our propoſition, contained in 3 Q. *Whence it is, that the looking for, and haſtening unto the coming of the day of God, hath ſuch an efficacious Influence, on al ſorts of perſons, to raiſe them up, to al manner of holy converſation and Godlineſſe?* This Queſtion takes in the *Demonſtration* of our propoſition, from its *cauſes* and *effects*: We may reſolve it into theſe three parts; (1.) *What there is in Chriſt the ſupreme object?* (2.) *What there is in ſinners and Saints, who are the ſubject?* (3.) *What there is in the effects of Chriſts coming, which renders*

renders our looking for, and hastening to the coming of the day of God so influential on al sorts of persons, to raise them up to al manner of holy conversation, and Godlinesse?

1 Q. *What there is in Christ, the supreme object, that renders our looking for, and hastening to his second coming, so influential on al sorts of persons, to raise them up to al manner of holy Conversation and Godlinesse?* We shal not here consider Christ in his *Absolute Perfections* and *Excellences*, which are indeed infinite and transcendent; but only in his *Relative*, as he is *Mediator*. Now the Relations of Christ as *Mediator*, are either *General*, such as refer both to *Sinners*, and *Saints*: or *Special*, and *peculiar* to Saints only. In both these regards our looking for, and hastening to the coming of the day of God is very *Influential*, &c.

1. If we consider Christ under his *general Mediatorie relation*, as to Saints and Sinners, the looking for, and hastening to his second coming must needs be very influential, *&c.* We shal here only consider Christs general Mediatorie Relation to Saints and Sinners, as he is the *Supreme Judge* of both; the consideration whereof renders our looking for, and hastening unto the coming of the day of God very Influential, on al sorts of persons, to raise them up to al manner of holy Conversation and Godlinesse. That al Jugement is commited to Christ, by the Father, is evident, from several prophetic Characters of Christs coming to judge to the world in the old Testament.

Teſtament. So Pſal. 96. 10. *he ſhal judge the people righteouſly.* The like Pſal. 98. 9. *For he cometh to judge the earth,* &c. with varietie of other Scriptures, which mention the laſt jugement. For the underſtanding of which we have this general rule given by *Jackson*, and other learned men; 'That al 'thoſe places of Scripture in the Old Teſta-'ment, which intimate either a new manner 'of Gods governing the World; or a be-'ginning of his reign over al Nations; or 'of being made Lord and King; or of com-'ing to judge the earth, muſt be underſtood 'of Chriſt, as God-man: who by virtue of 'his death and Reſurrection, became Lord of 'althings, and ſo judge of quick and dead, 'by a peculiar Title and perſonal right. This is more fully expreſſed by our Lord him-ſelf; who in his Sermons and diſcourſes with the Jews, did but expound and comment on thoſes text of Scriptures, which he had before uttered by the mouths of his Prophets. Thus, John 5. 22. *For the Father judgeth no man; but hath committed al jugement to the Son.* So Act. 10. 42. *And he commanded us to Preach unto the people, and to teſtifie, that it is he who was ordained of God, to be judge of the quick, and dead.* Thus 2 Tim. 4. 1. *I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhal judge the quick and the dead at his appearing.* The like 1 *Pet.* 4. 5. Now al mankind ſtanding in this relation to Chriſt, as their ſupreme Judge, it cannot be, but that the ſerious looking for, and

hastening to the second coming of Christ must needs have a soverain Influence on mens hearts and lives. At present, Christs *Mediatorie* Kingdome and Glorie lies veiled and darkened; but at Christs second coming there wil a visible glorie, and Majestie attend his Throne of Jugement; the consideration whereof cannot but startle, and overawe the stouteſt sinners, when under the apprehensions thereof. Oh! what *tremblements* of spirit; what violent rendings and horrors of Conscience have many awakened sinners, whiles under lively apprehensions of Christs second coming to judge the world? What made *Cain*, *Judas*, *Felix*, with other debauched sinners, so much to tremble under the sense of their sin, but the consideration of Christs coming to judge the world? There are two particulars in Christs final Jugement, the consideration of which render our looking for, and hastening to that great day very influential.

(1.) The day of Jugement wil be a day of *manifestation:* al the secret hidden things of darkenesse wil then be brought to light. And Oh! what a powerful consideration is this, to influence the hearts and lives of such, as daily expect the coming of our Lord? What made the promulgation of the Law on Mount *Sinai* so terrible, *Exod.* 19. 16, 17, 18. but that it was a day of manifestation? Yea, we are told, Heb. 12. 21. *And so terrible was the sight, that* Moses *said, I excedingly fear and quake.* And whence sprang this great

Exod. 19 16, 17, 18.

pannic

pannic fear, which ſurpriſed *Moſes* and the reſt of the Jews, at the delivery of the Law, but from the ſenſe they had of their own ſinful and miſerable ſtate, upon the manifeſtation the Law gave them? Hence *Jackſon* makes the Terrors on Mount *Sinai*, types of thoſe terrors, which ſhal ſurpriſe ſinners at the laſt jugement. O! then, what a great and terrible day of manifeſtation wil that be? and how doth the forethoughts hereof affect awakened ſouls? What! ſay ſuch, wil my Lord ere long come to judge the World? And muſt al my ſecret luſts, thoughts, and actions be then reveled? Oh! what mean I then thus to indulge my ſelf in ſin? What a fool am I thus to treaſure up wrath againſt the day of wrath? This was the ſum and concluſion of *Solomons* Sermon, Eccleſ. 12. 13. *Let us hear the concluſion of the whole mater: fear God, and keep his Commandements; for this is the whole dutie of man.* *Solomon* here cloſeth up his experimental diſcourſe, touching the vanitie of the creature, with this great concluſion; which, ſaith he, *is the whole dutie of man*, כל־האדם, *the whole man*, i. e. *that which concernes the whole man.* Ay, but what doth he ground his exhortation on? That follows, v. 14. *For God ſhal bring every worke into jugement, with every ſecret thing, whether it be good, or whether it be evil.* O! ſaith *Solomon*, remember, that al your ſecret vanitie, pride, wantonneſſes, with other luſts, ſhal be brought into Jugement, at the coming of our Lord, and this conſideration wil Eccleſ. 12. 13, 14.

ſtrongly oblige you to *fear God*, and *keep his commandments*. Upon the like account the Apoſtle exhorts the *Corinthians*,

1 Cor. 4. 5. 1 Cor. 4. 5. *Therefore judge nothing before the time, until the Lord come, who both wil bring to light the hidden things of darkeneſſe, and wil make manifeſt the counſels of the hearts: and then ſhal every man have praiſe of God.* As if he had ſaid: 'Alas! 'how comes it to paſſe, that ye are ſo cenſo- 'rious, in judging me at preſent? Are not 'things now much in the darke? can't you 'tarrie awhile, 'til our ſupreme Judge come, 'who wil then bring to light al the hidden 'things of darkneſſe? Hence the *Apoſtle* 1 *Cor.* 3. 11, 12, 13. bids them take heed what materials they built on Chriſt the foundation, becauſe *every mans worke ſhal be made manifeſt: for the day ſhal declare it*, &c. By *day*, we may underſtand the day of Chriſt's coming to judge the world, which wil be a great day of Revelation, and Manifeſtation. You know a clear diſcoverie of the *fact*, is a neceſſary *antecedent* to a righteous jugement: And, oh! what a diſcoverie wil there be of the hidden things of darkeneſſe? Wil not then al Gods books and records be brought forth and manifeſted? How clearly wil the book of the Law be underſtood? How manifeſt wil al the records of Conſcience be in that day? What a World of ſecret ſins wil the book of Gods omniſcience then produce? How impoſſible wil it be for any ſecret hypocrite to concele his ſin in that day? At

preſent

preſent, many refined hypocrites have got the Skil and Art of conceling their ſecret luſts, not only from the world, but their own Conſciences alſo. There are *myſteries of Iniquitie*, and deeds of darkneſſe, which never yet ſaw the Sun; yea, which the ſinner himſelf peradventure is not conſcious of: Ay, but ſinner; how wilt thou be able to concele thy ſin, at the revelation of our ſupreme Judge; when he ſhal come, and rip open thine heart, and bring to jugement al thy ſecret ſins? How wil thine heart be able to bear the brightneſſe, and heat of that fiery trial, at our Lords appearing? So alſo in regard of the Saints, that day wil manifeſt al their ſecret and hidden things of darkneſſe, both good and evil: and oh! how much doth the conſideration hereof influence their hearts and lives in this day of Grace?

(2.) The conſideration of Chriſts coming to judge the world makes our expectation of his ſecond coming very Influential, in as much as that day ſhal be a day of *Recompences*, and *Retributions* to every man according to his workes. In this world we al have our day of labor and worke: every man living has ſome worke which he deſignes to finiſh. The righteous, they worke in the fire of much tribulation, that at laſt they may find refreſhment from the preſence of the Lord. The wicked they alſo work, and toyl hard in this their day of time. Oh! what drudges are they of Satan, and every baſe luſt? And as both have their working day, ſo alſo their day

of Recompences, at the ſecond coming of our Lord. So Luke 14. 14. *For thou ſhalt be recompenſed at the reſurrection of the juſt*, i. e. at the coming of the day of God. When mens labors end, their recompences begin: ſo here; as 2 Thef. 1. 6. *ſeing it is a righteous thing with God to recompenſe tribulation to them that trouble you.* 7. *And to you that are troubled reſt with us, when the Lord Jeſus ſhal be reveled from Heaven, with his mighty Angels.* The Revelation of our Lord from Heaven is the day of recompences; becauſe then al men ceaſe from their workes of time. Neither is it only a day of recompences in general, but alſo of retribution unto every man, according to his workes. Thus much is implied in that firſt notion: *ſeing it is a righteous thing with God.* What is the formal notion *of a righteous thing*, but to render unto every one according to his deſerts, or what is his own? Thence alſo it follows: ἀνταποδοῦναι, *to recompenſe.* The word properly ſignifies, to give unto every one according to what he hath done. So that ſhould not God recompenſe unto every one according to his workes, he would not be righteous; which to conceive of the holy God is no leſſe than blaſphemie. God, who is righteous, cannot but recompenſe to al according to their workes: elſe he would not be God. So Eſa. 3. 10. *Say ye unto the righteous, that it ſhal be wel with him: For they ſhal eat the fruit of their doings.* 11. *Wo unto the wicked, it ſhal be il with him: For the reward*

2 Thef. 1. 6, 7.

ward of his hands shal be given him. Thus Rom. 2. 5. *and revelation of the righteous jugement of God.* v. 6. *Who wil render unto every man according to his deeds:* and he gives the reason of al, v. 11. *For there is no respect of persons with God. He respects the person*, who in jugement respects somewhat, which comes not into Jugement: When the external qualities or relations of the person are respected, which have not relation to the thing. This is here stiled by *Paul* προσωποληψία, *respect of persons*, which the Hebrews cal נשא פנים *accepting the face:* this may be no way imputed to the righteous God. Thus also 1 Pet. 1. 17. *And if ye cal one the father, who without respect of persons, judgeth according unto every mans worke.* This Christ wil do. The like Jer. 32. 19. *Thine eyes are upon al the ways of the Sons of men, to give every one, according to his ways, and according to the fruit of his doing.* So 2 Cor. 5. 10. *For we must al appear before the Jugement seat of Christ*, [as they who pleaded their own, or other mens cause, were wont to stand, in an open place, before the Judge] *that every one may receive the things done in his bodie.* [τὰ διὰ τοῦ σώματος, i. e. the things due to his bodie, or person] *according to that he hath done, whether it be good or bad*, i. e. proportionably to his actions, and manner of life, according to the formal nature of justice, which consists *in giving every one his own.* Thus also, Gal. 6. 7. *Be not deceived God is not mocqued: For*

Rom. 2 5, 6, 11.

Personam respicere dicitur, qui in judicio aliud respicit, quam quod in Judicium venit. Grot. 2 Cor. 5. 10.

Gal. 6. 7.

whatsoever a man sowes, that shal he also reap. Be not deceived, i. e. deceive not your selves: delude not your own souls by fallacious fond presumtions, and conceits. *God is not mocqued*, &c. Should carnal secure sinners, who sow to the flesh, reap life everlasting, how would God be derided and mocqued by them? But the holy God wil not be mocqued. They that sow tares must not expect to reap wheat: Such as sow to the flesh shal reap wrath and damnation. Again, should not God recompense to his people according to their workes and sufferings, God would be also mocqued by wicked men, in that al the workes of his troubled Saints were in vain. But *Paul* tels us, 1 *Cor*. 15. 58. that *their labor is not in vain*, which he expounds, 1 Cor. 3. 8. *every man shal receive his own reward according to his own labor*. By which it is most evident, that Christ wil, at last day, recompense to every man according to his workes.

Neither doth this at al make for *merit*, or *Justification by works*, as the Papists would needs persuade us. For (1.) The Reward which God confers on believers is not *For*, but *According* to their good workes. It is *Rom*. 2. 6. κατὰ τὰ ἔργα αὐτοῦ, *according to*, not *for his deeds*. *Good works* are not the *meritorious cause*, but the *evidence*, by which God mesures their evangelic sinceritie and perfection. It is impossible for a creature to merit any thing in a proper sense; because there can be no mutual obligation be-

twixt

twixt the creature, and the Creator; or any thing given to God, which bears proportion with the good things of eternal life, which he confers on us. Indeed were our good workes perfect, yet they could purchase nothing from God by way of merit; because they are but the fruit of his own Grace; neither do we give unto God but what is his due. But alas! the best workes under Heaven are so far from meriting any good from God, as that, by reason of their sinfulnesse, they demerit wrath and damnation. Hence,

(2.) The Recompence which God gives unto believers, according to their good workes, is properly a *Gift*, and metaphoricly only a Reward. Al the proportion or regard which our good workes have to the reward, given according thereunto, flowes merely from the *evangelic constitution*, and promisse, not from any inherent worthe in the workes themselves. So that although it be a day of Jugement, yet it is also a day of Grace, as to the rewards given to believers: There is not more of justice, than of free-grace in the rewards distributed. So Rom. 6. 23. *But the gift of God is eternal life.*

(3.) Albeit Christ allows a place to *workes* in the last Jugement, yet he wil not allow them the least place, or mention in our present justification, thereby to exclude al *boasting*, as *Rom.* 3. 27. There wil be no danger of boasting in the believers being judged according to his workes, because his good workes are produced, not as the *principal*

ground

ground of his acceptance, but only as an *evidence* of his sincerity, and evangelic perfection. As faith is the *federal Instrument*, that justifies his person, so good workes are produced in the last jugement, as that which wil justifie his faith, and Gods former justificati-
Jam. 2. 12. on of him before the world. So Jam. 2. 12. *so speake ye, and so do, as they that shal be judged by the law of libertie.* The *law of libertie*, by which men shal be judged at last day, is the *Moral Law Evangelised*; which shal judge, not according to the rigor of the first Covenant, but according to the Evangelic constitution of the New Covenant, which accepts faith and sincerity in lieu of perfect obedience.

(4.) In the last jugement Christ wil procede, even with believers, according to their workes; becaus then they are to be compared with wicked men. For to vindicate the equitie of Gods procedings with the wicked, it is necessary, that the Evangelic obedience of believers be brought forth in jugement; which wil stop the mouths of al ungodly men, and vindicate Christ from that false Imputation of having respect to mens persons, as *Rom.* 2. 11. But now in the present justification of believers, the comparison is not with unbelievers; but they are compared with themselves, and the law of God; that so seeing the Imperfection and pollution of their best workes, they may abandon themselves, their own righteousnesses and sufficiences, and flie to Christ for refuge. So that

should

should *good workes* have the least room here, the whole design of Justification by Christs righteousnesse would be frustated and made void.

Now this being made evident, that Christ, at his second coming, wil judge al men according to their workes, the consideration hereof cannot but have a prevalent influence on al such, as by faith look for, and hasten to the coming of the Day of God. I shal only adde one text, which indeed should worke a dread and terror in us al, namely, Mat. 12. 36, 37. *But I say unto you, That every idle word, that men shal speak, they shal give account thereof, in the day of Jugement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* By ῥῆμα ἀργὸν, *Idle word*, we must understand, (1.) Every emty vain word, that hath not its due soliditie, mesure, and weight. (2.) Every *unprofitable word*, which has not some *conducence*, and *tendence* to the honor and glorie of God. (3.) The whole *conversation*. For if we are to give an account of every idle word, then surely, by a paritie of reason, of al other parts of our conversation. And oh! what a weighty consideration is this, to al those, who wait for the coming of their Lord, to labor after al manner of holy conversation, and Godlinesse? What! saith such an expectant soul, doth my judge stand at the dore? as *Jam.* 5. 9. and must I shortly render an account to him, of every idle word? O! then what an essential obligation do I lie under, to labor after al manner Mat. 12. 36, 37.

manner of righteousneſſe, and holineſſe? So much for Christs general relation to al as Judge.

2. If we consider Christs special mediatorie Relations to Saints, theſe cannot but be exceding influential on such, as by faith daily look for and haſten to the coming of the day of God. Christ, out of his rich, free, and condeſcendent love, has brought himſelf under many affectionate and efficacious relations, the consideration of which is exceding obligatorie, and influential on such as wait for his second coming, in order to al manner of holy Converſation and Godlineſſe.

(1.) Christ is the Believers Savior; and therefore the looking for, and haſtening to his second coming cannot but leave a prevalent influence and engagement on their hearts, to labor after the higheſt pitches of Godlineſſe. Thus Phil. 3. 20. *For our Converſation is in Heaven, from whence alſo we look for the Savior, the Lord Jeſus Christ.* What made *Paul* so ſtudious and ambitious of an Heavenly converſation, but his daily expectation of his *Savior* from heaven? Oh! ſaith *Paul*, my *Savior* is coming: lo! yonder he comes: What meaneſt thou, O my ſoul, by converſing with things of time? farewel al ye worme-eaten Idols of Clay! Farewel! I have no thoughts, no Inclinations, no Affections, no Embraces, no converſes for you. Adieu al fleſh-pleaſing delights! adieu! Away, away my ſoul, to meet thy Savior! where ſhould thy heart, and converſation be

Phil. 3. 20.

but where thy treasure, thy Savior is? No wonder indeed, that *Paul* had his conversation in Heaven, seing thence he looked for his Savior. So *Heb.* 9. 28. *And to them that look for him, shal he appear the second time without sin, unto salvation.* The consideration of Christs second appearance unto salvation, is of great force, to such as look for the same, in order to an holy conversation, and Godlinesse. The like *Jude* 21.

(2.) The Relation which believers bear to Christ as their Husband, hath a soverain efficace on those that look for his second coming, to wind up their Spirits to al manner of holy conversation and Godlinesse. One main essential part of conjugal friendship consisteth in the daily expectation of our absent relation: and the more lively thoughts the Wife has of her approching Husband, the more wil she prepare herself to entertain him, when he comes. Oh! what a prevalent motive and argument is Christs conjugal relation, to draw forth the hearts of his Spouse daily to look for, and hasten to his second coming? These are the last breathings of the Church in Scripture, Rev. 22. 17. *and the Spirit and the Bride say come*, i. e. *the Spirit in the Bride.* And what more effectual to worke up the believers heart and life to the highest raisures of Godlinesse, and holy conversation, than the lively expectation of Christ as their husband? How soon would such thoughts dispel al adulterous thoughts and Affections towards the Idols of this World?

(3.) Christ

(3.) Christ is related to believers as their *Head*, which addes much to the Influence, their looking for his second coming has on an holy conversation and Godlinesse. As a bodie is either *natural* or *politic*; so an *Head:* and Christ is held forth in Scripture under both these capacities. He is as the *natural* head, in regard of *Influence*; and as a *politic* Head, in regard of governement, to his Church. Believers receive al gracious *Influences* from Christ, as the natural bodie al animal Spirits from the *Head*; as also al Laws and discipline, as *politic* bodies do from their Rulers. So Eph. 4. 15, 16. *Which is the head even Christ*, &c. So *Eph.* 4. 23. *Col.* 2. 10. Now Christ being thus the *Head*, both as to *Influence* and *Governement*, of his Church, how much doth this *oblige* believers, who expect his second coming, to presse after al manner of holy Conversation and Godlinesse? Alas! whence hath the member *sense*, *motion*, and *conduct* but from its *Head?* And doth not this oblige it to converse with, and submit unto its head in althings? And doth not the believers relation to Christ, as his Head, much more oblige him to look for, and thence to conforme unto Christ in althings?

(4.) Christ is held forth in Scripture as the very *soul* and *life* of Believers, he being the same to them that the soul is to the bodie.

Lam. 4. 20. So Lament. 4. 20. *The breath of our nostrils, the anointed of the Lord, was taken in their pits*, &c. Though this may have some regard to *Zedekiah* as the type, yet it chiefly refers to

to Christ, who is the breath of our nostrils, *i. e.* our *life*. So Gal. 2. 20. *Not I, but Christ liveth in me.* Christ is to the believing soul the same, that the soul is to the bodie. Now this consideration, that Christ is the *soul* and *life* of the New creature, must needs have a very powerful and Soverain influence on al such as wait for his second coming. Thus, *Colos.* 3. 3, 4, 5. For ye are *dead, and your life is hid with God in Christ. Our life is hid with God in Christ*, as in the *Root*, *Spring*, and *Fountain*; but it shal be manifest at the appearance of our Lord. So it follows: *When Christ, who is our life, shal appear, then shal ye also appear with him in glorie. When Christ, who is our life:* i. e. as the soul is the life of the bodie, so is Christ of the soul. The soul gives to the bodie *life* and al the *issues* thereof, as *health, vigor, sense, growth, perfection, operation*, &c. So doth Christ to the soul. And what conclusion doth *Paul* draw from this, that when Christ, who is our life, shal appear, we shal appear with him in glorie? That follows: v. 5. *Mortifie therefore your earthly members*, &c. So that this consideration, that Christ who is our life shal ere long appear is mightie influential on such as look for him. Col. 3. 3, 4. 5.

(5.) There are several other relations between Christ and believers, the consideration of which is mighty efficacious on such as daily expect his second coming. Is not Christ the Vine, and are not they the branches? Is not Christ the advocate, and

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are not they guilty malefactors? What are they but sick patients; and what is Christ but the great Soul-Physician? O! what a tender-hearted Sheepherd is Christ; and what poor infirme Sheep are believers? What a wise compassionate Father is Christ, to such disobedient and froward Children as believers are? Was there ever found such an indulgent Lord and Master as Christ is, to such unfaithful servants as we are? Now the consideration of these intimate relations, which Christ has to believers, are of great influence on such as expect his second coming: What! say such, is my *Soul-Physician*, my great *Sheepherd*, my *Father*, my *Lord* so near in coming, and shal I be so far behind in my preparation for him? Must I hereafter live forever with him, and shal I now live no more unto him? Oh! What means this differmitie and distance from my great Lord and Father who is so near to me?

SECT.

SECT. 2.

What there is in Sinners and Saints, which renders the looking for Chriſts ſecond coming ſo influential, &c.

WE now procede to the *ſecond* branch of our *third Queſtion*, namely, *What there is in Sinners, and Saints, which renders their looking for the ſecond coming of Chriſt ſo Influential,* &c.

1. There are ſome *commun principles, notions*, and *Inclinations* in ſinners, which render their looking for the coming of our Lord very efficacious. (1.) Al ſinners have more or leſſe ſome commun notions of a future ſtate. There are ſome notions of good and evil, naturally implanted in mens Conſciences: as the notions of truth and falſhood. So *Rom.* 2. 14, 15, 16. The Gentiles are ſaid *to be a Law unto themſelves*, &c. The Apoſtles propoſition is univerſally true; which argues they were not without ſome apprehenſions of a future ſtate, which rewardeth the good, and puniſheth the evil. (2.) They have alſo a natural inbred remote Inclination towards future happineſſe, with an averſation as to approching miſerie. (3.) Theſe commun notions and inbred Inclinations are oft much heightened by the acceſſe of Evangelic Illuminations. (4.) The *Spirit* of Bondage frequently comes, and addes much

more light and heat, unto natural and awakened Consciences. (5.) Yea, sometimes unconverted sinners obtain a taste of the *Heavenly gift*, and of *the powers of the world to come*, as *Heb.* 6. 4, 5. Now these commun notions, Inclinations, and dispositions, specially when they are al in conjunction, cannot but have a powerful Influence on awakened sinners, such as look for the coming of our Lord. Oh! what strange convulsions and horrors of Conscience have some fallen under? what a seeming *Crucifixion* to the World, and *Mortification* of lust have they attained unto? How far have they gone in partial Reformation, and Conformitie to the Laws of Christ? Yea, what commun tastes have they had of approching glories, by virtue of these commun *notions*, and *Illuminations* of the Spirit, seconded with a serious expectation of their coming Lord? This seems to have been the case of some illuminated Jews, of whom we find mention *Heb.* 6. 4. They had not only some natural notions, but moreover commun illuminations, and tastes of the Heavenly gift: Yea, they were made partakers of the Holy Ghost, *i. e.* had some transient and commun touches, some imperfect worke of sanctification. Ay, but whence sprang al this? That follows, v. 5. *And have tasted the good word of God*, [*i.e.* Evangelic tidings of salvation by Christ] *and the powers of the World to come*, i. e. the suavities of those good things, that shal be reveled at the coming of our Lord. The sum of al seems this: The Spirit of God wrought

wrought in them ſome great illuminations and diſcoveries of the coming of the day of God, which gave them labial taſtes of the Heavenly Gift, and brought them under a great meſure of partial *Reformation*, and *Renovation* of heart and life.

2. The Saints have ſome peculiar principles and diſpoſitions in them, which render their looking for the coming of our Lord exceding influential.

(1.) Believers have a *Divine Nature*, which is ſuited unto the coming of the day of God, and al thoſe good things then to be enjoyed, as 2 *Pet.* 1. 4. And this makes the expectation of our Lords coming exceding efficacious. There is no diſpoſition ſo *ſpiritually natural* to the *new* creature, as the continual looking for the coming of our Lord. Hence the daily exercice hereof cannot but be of great force, for the improvement of al holy Converſation and Godlineſſe. Believers neither thinke, nor ſpeake, nor act, nor live as they ought, longer then they mind the coming of their Lord.

(2.) Saints have a *Spirit of Adoption* dwelling in them, which addes a prevalent Influence to the looking for the coming of their Lord. The Spirit of Adoption reſiding in Believers, is an earneſt of al thoſe glorious enjoyments, which ſhal be reveled at the coming of our Lord: and oh! what a ſoverain force doth their looking for the coming of the day of God receive hence, for the improvement of al manner of Godlineſſe and

holy Converſation? Thus Rom. 8. 23. *Our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the Adoption.* The *Spirit* reſiding in believers, as the *principle* of their life and *Grace*, is, not only the *firſt fruits* of approching Glorie, but alſo a powerful ſpring, which inclines the heart, by ineffable groans, to move towards our approching Lord; whereby the heart is fortified, and drawen forth in al manner of holy converſation and Godlineſſe. This Spirit of Adoption thus dwelling and acting in believers, doth, by lively views of our Lords coming, worke up the heart to great elevations of Grace and holineſſe.

(3.) Saints have in them a *principle* of Divine faith, which hath a great correſpondence with, and Influence on their looking for the coming of the day of God, in order to an holy converſation and Godlineſſe. O! what an intimate cognation hath faith, with the coming of our Lord? and how much is Godlineſſe improved by believing ſights of that great day? where ever we find any peculiar promiſſes made to a particular condition, or frame of Spirit, there faith, when exerciſed on ſuch promiſſes, receives a peculiar Influence: Now looking for the coming of the day of God, hath many ſpecial promiſſes made to it, which faith improves and draws influence from, in order to a holy converſation and Godlineſſe. Thus, 2 *Tim.* 4. 8. *Paul* brings in *the love* of Chriſts appearing, as

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the main condition of the Crown of Righteouſneſſe. So *Heb.* 9. 28. The *looking for Chriſts coming*, is made the condition of his *appearing the ſecond time, without ſin, unto ſalvation.* And in the general, I do not find any one frame of ſpirit, which has more peculiar promiſſes made to it, than this of looking for, and haſtening to the coming of our Lord. Now then faith finding on record ſuch ſpecial promiſſes, made to this looking for our Lords approche, hence it derives ſpecial *Motives* and *Influences*; whereby it is much *raiſed, quickened*, and *fortified* in the proſecution of al manner of holy converſation and Godlineſſe. Special promiſſes entitle us unto ſpecial privileges, bleſſings, and Influences, upon the performance of the condition annexed to them. And the main worke of faith is, to ſucke and draw forth the juice and marrow of theſe promiſſes in order to the Divine life.

(4.) A Saint has a ſtrong *Bent* of heart, with a great quantitie of ſpiritual Affections, which are al ſuited to the coming of the day of God; and being exerciſed thereon draw thence ſoverain Influences, for the promoting of an holy Converſation and Godlineſſe. What more agreable to the Saints deſires, than the coming of their abſent Lord? how are their hopes ſolaced herein? what a vehement Indignation and Antipathie have they againſt al that may hinder their Lords approche? How much is their ſpiritual joy ſatisfied herein? What an holy fear have

they of themſelves, leſt they ſhould be found ſhort in that day? Now theſe Affections thus exerciſed on our Lords ſecond coming, draw down powerful Influences, for the promoting of al manner of Godlineſſe. When Divine Affections are in conjunction with the coming of the day of God, what ſtrange and efficacious Influences procede thence, for the begetting and encreaſing al manner of holy Coverſation and Godlineſſe? How holy, how Heavenly minded are ſuch Chriſtians?

I ſhould now procede to the third Queſtion, *What there is in the Effects of Chriſts coming, which renders our looking for, and haſtening to the ſame ſo Influential?* &c. The *Effects* of Chriſt's coming are various and great. Wil he not then bring to Light al the Hidden things of Darkeneſſe? 1 *Cor.* 4. 5. Shal not al men be then recompenſed according to their workes? How ſoon wil the wicked be then ſeparated, and caſt into Hel, *Mat.* 25. 32, 33, *&c?* And as for the *Righteous*, wil it not be a Day of Redemtion for them, as *Luke* 21. 28. *Rom.* 8. 21? Shal not Chriſt receive them to himſelf, *John* 14. 3. and they be ever with their Lord, 1 *Theſ.* 4. 13——17. *Col.* 3. 4? And O! what a Recompenſe of Reward wil Chriſt then give unto them, *Luke* 14. 14. 1 *Pet.* 5. 4. *Heb.* 11. 26, 27. 2 *Tim.* 4. 8? In ſhort; the Effects of Chriſts Coming may al be reduced to theſe two commun heads: (1.) *The Torments of the Damned*; (2.) *The Saints Reſt.* The

conſideration

consideration of these hath efficacious Influence on such as wait for the coming of their Lord. But in as much as my contemplations on these two great *effects*, have exceded the proportion I allowed them in this short Discourse, I rather choose to publish them apart, if the Lord favor my desires with an Opportunitie, and his Assistance.

CHAP. V.

The Application of the whole.

SECT. 1.

Doctrinal Inferences.

HAving dispatcht the explication of our subject, we now procede to the Application thereof; and that first by *Doctrinal Inferences.*

1. From the Doctrine of Christs coming as before explicated, we may infer, *That looking for, and hastening to the coming of the day of God comprehends the most noble and active part off the Divine life, both as to faith, and Godlinesse.* There are two main springs of the Divine life, *contemplation of God* in Christ, and *Action*, or *motion* towards him: and doth not looking for, and hastening unto the coming of our Lord take in both of these? As for *Contemplation* of God in Christ, what pure, immixed, raised thoughts of God have such, as daily expect the coming of Christ? How familiar, affectionate, and warme are their meditations of things spiritual? with what a fervor and vehemence do such applie their minds to Divine objects? who more enured to Divine contemplation, than such? What more

more effectual to bind the thoughts to ſpiritual objects, than this looking for our coming Lord? Doth not this make you maſters of your thoughts, by forcing of them on Inviſible Glories? Who have more clear, real, and lively notions of the things of God than ſuch? What more efficacious to improve al objects your thoughts converſe with, to ſpiritualiſe al providences and enjoyments, than ſuch lively expectations of our Lords approche? In ſhort, may not this be eſtimed as *Jacobs Ladder*, whereby the ſoul aſcends up to God, and God deſcends down unto the ſoul?

So alſo for ſpiritual *Action*, which is another main part of the Divine life, what more powerful to *fortifie*, *familiariſe*, and *ſweeten* gracious exercices, than daily waiting for the coming of our Lord? Doth not this quicken, enlarge, refreſh, ſtrengthen, and eſtabliſh the ſoul in al holy duties? What more effectual to fil up al your time with proper duties? Doth not this bring the ſoul into the neareſt acceſſe to God? Is it not the wing, by which the ſoul retires into God? Doth it not ſubdue the heart to God, and cauſe it firmely to adhere to him? In ſum: Is not this looking for the coming of our Lord, the *richeſt*, *ſafeſt*, *ſweeteſt*, *freeſt*; moſt *ſatisfying*, moſt *thriving*, moſt *harmonious* life? Yea, doth it not come neareſt to the life of God? wherein conſiſts the life of God, but in the bleſſed *Viſion*, and *Fruition* of his own moſt perfect Being? And who have a more clear and real

viſion

viſion and *fruition* of God, than ſuch as daily *look for*, and *haſten* to the coming of our Lord? And doth it not hence follow, that this contains the moſt noble and active part of the Divine life? Oh! what a progreſſe hath he made in the Divine Life, whoſe heart is raiſed to a daily contemplation of and meditation, on the coming of the day of God?

2. Hence alſo we ſee *the true reaſon, why ſo many profeſſors, and ſome truely Godly, are ſo far behind in their Chriſtian Race, and have ſo much of their worke before them.* It is ſtrange to conſider how long many have been in the Schole of Chriſt, and yet how far ſhort they are of others, who entred on the profeſſion of Chriſt long after them, Oh! how carnal, and darke are their notions of God in Chriſt? What cold and frozen Affections have they for God, and the things of God? How ſoon are they over-powered by a ſmal Tentation? What a burden is it to them to part with their burdens, that hinder them in their Chriſtian race? How much and how ſoon are they defiled with the pollutions of this world? And whence comes al this, but from want of ſerious, lively expectations of their Lords Approche? Believe it, there is a deep myſterie, a Spiritual Art and Skil in Godlineſſe, which none arrive unto ſo ſoon as they, who wait for the coming of their Lord. What made the Theſſalonians, in a ſhort time to arrive unto ſuch high pitches of Chriſtianitie, but that they imbibed, or ſucked in, at their firſt Converſion, this principle,

of

of waiting for the coming of their Lord, 1 *Theſ.* 1. 10? and O that profeſſors would trie this experiment! Verily, we ſhould not have ſuch complaints, decays, folies, and ſcandals among profeſſors, as now we every where find. It is a ſure and fixed Rule, *That no one hath made a further proficience, in the ſchole of Chriſt, than he can with hope and joy expect the ſecond coming of Chriſt.*

3. Hence likewiſe we may infer, *That among the croud of profeſſors, few, yea very few, are acquainted with this great frame of looking for, and haſtening to the coming of the day of God.* (1.) Do not many, who profeſſe love to Chriſt, hate the thoughts of his coming, as 2 *Pet.* 3. 4? (2.) How many are there, who forſake their firſt love, and backſlide from Chriſt, as *Hoſ.* 11. 7. *Rev.* 2. 4? (3.) Can we ſuppoſe, that they look for the coming of their Lord, whoſe eyes are dazled with the fading beautie of this world? (4.) Do they look for the coming of their Lord, who ſleep ſecurely in the boſome of the times, and never mind their later end? (5.) Is it poſſible that they ſhould expect the coming of their Lord, who are drowned head and ears in the cares of this world; who violently purſue after the ſhadows of time, but are prodigiouſly ſluggiſh about the concernes of eternitie? (6.) May we imagine, that they look for the coming of their Lord, who cannot denie themſelves a toy, or ſenſual luſt for him, who indulge themſelves in the commiſſion of knowen ſins, and the omiſſion of known

known duties? Oh! how defective are al these, with many more commun profeſſors, in their looking for, and haſtening unto the coming of the day of God? Do not moſt mens lives ſpeak, what contradictions they are to their profeſſion?

4. This alſo teacheth us, *How much it is below the ſpirit, and profeſſion of a Chriſtian, to terminate and bound his Thoughts, Deſires, and Hopes by things of Time.* Alas! how ſoon wil time eat us out of this poor Cottage we now inhabit in? What folie is it to make our Inne our home, our Hoſpital our Paradiſe? What ſhal we be the poorer, at the coming of our Lord, for the want of thoſe worme-eaten Gods, thoſe maſqued Idols, thoſe glittering nothings, which the degenerate Sons of *Adam* do now ſo much Idoliſe? Doth not our great Lord inſtruct us, that *the way to Heaven is narrow, and the gate ſtrait*; yea, *That it is eaſier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdome of God?* Mat. 19. 24. The Camel hath a *bunched* back, and therefore cannot eaſily enter into a ſtrait gate: O! how impoſſible is it for Profeſſors to enter into the ſtrait gate of Heaven, with any bunch of times Idols? Believe it, beloved, Idols and we can never go to Heaven together: there is no room for ſuch falſe Gods. How comes it to paſſe then, that we are ſo unwilling to part with our burdens? why ſhould we dote on the Gods of time? what a ſhame is it for us to take up with any thing ſhort

ſhort of our Lord? O! what a great kindneſſe, and rich favor is it, for our Lord to ſnatch from us any eye-pleaſing Idols, which hinder our looking for, and haſtening to his ſecond coming?

5. Infer likewiſe hence, *That the grand difference between ſincere Chriſtians, and ſecret Hypocrites conſiſts, in the regard they both have to the coming of the Day of God.* How far have many cloſe Hypocrites gone in the knowlege, profeſſion, and practice of Chriſtianitie? What a broad and dazling light has there ſhone on their minds? what deep convictions of ſin, yea, and wounds of Conſcience for ſin have they layen under? Have not ſome alſo had many affectionate workings of heart towards Chriſt, his Ordinances, ways, people; yea, and his croſſe alſo? And O! what a ſeeming conformitie have they given to the Laws of Chriſt? And yet after al this, lo! how ſoon have al their Convictions, Affections, and ſeeming Godlineſſe ſunke down into an earthly worldly Spirit; or, at beſt into a mere emty, ſecure, formal profeſſion? And whence ſprings the bitter root of ſuch a prodigious Apoſtaſie, but from this, that they never had a real, ſpiritual, ſingle, pure, fixed eye of faith, to look for the coming of the day of God? Is not this fully exemplified in the fooliſh Virgins, who are generally thought to refer to theſe laſt days? So Mat. 25. 3. *They that were fooliſh took their lampes, and took no oyl with them.* May we not wel underſtand by *oyl*, an eye of faith, which

which enlightens the ſoul, and enables it to look for, and haſten to the coming of its Lord? Its true, the Wiſe Virgins, as wel as the Fooliſh, had their ſlumbering fits, while the Bridegroom tarried, as *v.* 5. but yet they had eyes in their heads, they had the Oyl of a Divine habitual faith, which kept them under an *habitual* Vigilance, albeit they wanted *actual* for ſome time. And herein the meaneſt believer excels the moſt ſhining hypocrite, that, notwithſtanding ſome ſhort ſlumbers he may be overtaken with, yet he ſtil has an habitual radical eye of faith, which more or leſſe has regard to the coming of the day of God. Whereas the moſt glorious hypocrite has no Oyl in his Veſſel, no ſaving habitual light, and therefore he lies in a dead ſleep, without any fiducial regard to the coming of the day of God.

6. This inſtructs us alſo, *That then, and only then the Croſſe of Chriſt triumphes in the hearts of Believers, over ſin, Satan, and the World, when the ſoul is brought unto this Divine Life of faith, always to look for and haſten to the coming of the day of God.* What was it that made our great Lord, even on the Croſſe, to triumph over the Croſſe, but the previſion of his Victorie over Death, by Death itſelf? So in like manner, what makes the Croſſe of Chriſt triumphant in the hearts of Believers, but their faith looking through al their ſufferings to the coming of the Day of God, and the complete Victorie they ſhal then obtain over al enemies and croſſes;

croſſes? O! how much pleaſure, and how little pain have they in fighting againſt Sin and Tentation, who daily expect and hope for the coming of their Lord? what makes the Lambes followers overcome by dying, but the fiducial hopes they have of their Lords Approche? How comes it to paſſe, that the Saints rejoice in their povertie, and are poor in their Riches, but that they by faith do behold their coming Lord? Doth not the Believer, who looks for the Approche of his Lord, look on al his evils as paſſing, and on al his good things hoped for as coming towards him? And O! what a triumphe doth the Croſſe of Chriſt gain hereby in his heart? What an happineſſe is it to him, to be unhappy for a little time, that ſo he may be happy for ever with his Lord? What Riches is it to him to be poor for a little time? How much Libertie doth he find in the ſlaverie of Time? What a little Heaven doth he find ſtamped on his temporary Hel? How many bleſſings on the curſes of men? and why, but becauſe he expects the coming of his Lord?

7. Laſtly, Hence learne, how greatly it does concerne us al, to entertain our hearts continually, with ſuch ſerious thoughts, and lively expectations of Chriſts ſecond coming. It has been in part diſcovered, what influence ſuch thoughts have upon our preſent and everlaſting condition. O! then how ſhould this provoke us al to keep up ſuch ſerious freſh and lively thoughts of Chriſts ſecond coming?

coming ? Alas ! what is it that makes the moſt of men ſo fotiſhly ignorant of God ; ſo ſenſual and brutiſh in their enjoyments ; ſo careleſſe and regardleſſe of Heaven and Glorie ; ſo ſecure and ſupine under al the threatnings of the Law, Hel, and everlaſting diſpleaſure ? Is it not this, that men put far from them the evil day ; they never have a ſerious thought of the ſecond coming of Chriſt to jugement. Surely, ſirs, would we but be ſerious in the conſideration of this great day, what a ſtrange alteration ſhould we find in mens lives ? would the voluptuous glutton, in the midſt of al his dainties, but take up a ſerious thought of Chriſts ſecond coming, how ſoon would he turne his feaſting into faſting and prayer ? would the ſwiniſh drunkard, in the midſt of al his careſſes, ſeriouſly conſider, that the Lord is coming, and wil ere long cal him to jugement for al his bruitiſh wickedneſſe ; ſurely every draught he drinkes would be but as gal and wormewood to his taſte. So for the profane Swearer and Blaſphemer of the name of God, would he but ſeriouſly conſider, that ere long he muſt anſwer, at the bar of divine Juſtice, for every idle word, how would he bridle his tongue, and watch over his lips ? Likewiſe the covetous worldling, whoſe heart is in his bagges and barnes, would he but now and then conſider, that his Lord is coming, and wil require an account of his ſtewardſhip, how would he endeavor to make friends of the unrighteous Mammon ? Laſtly,

ly, for the cloſe ſecret hypocrite, who makes it his worke to varniſh his profeſſion with ſeeming Graces, alas! did he but conſider, that when the Lord Jeſus ſhal be reveled from Heaven, al his hypocriſie wil be laid open, al his hay and ſtubble, his rotten, hollow-hearted profeſſion wil be burnt up, in that flaming fire, I ſay, would your cloſe hypocrites conſider this; how would they prize a little ſinceritie? how would they worke out their ſalvation with fear and trembling, endeavoring to approve themſelves not ſo much to men, as to their Lord and maſter at his ſecond coming? My friends, you cannot imagine, what powerful influence ſuch ſerious thoughts of Chriſts ſecond coming would have upon mens hearts. Methinkes, the very thought, that our Lord Jeſus is coming to judge both quicke and dead; that it cannot be long ere that every ſoul here preſent muſt appear before his jugement Throne, and give an account of every thing done in the fleſh, and ſuch as are not found in Chriſt, ſhal then be turned into Hel, to lie under the ſcorching wrath of a ſin-revenging God, and that for ever, I ſay, ſuch thoughts as theſe, methinkes, ſhould ſtartle and affrighten every ſecure ſinner in this Congregation. Is not this, ſirs, a ſad contemplation, and yet moſt true, that of ſo many hundreds that doe meet together for the Worſhip of God; the greateſt part, yea all, that remain unbelievers, ſhal ere long meet in Hel, and there bewail their curſed ſecu-

ritie, in not minding the coming of their Lord?

SECT. 2.

Practic Uses.

THE *practic Uses*, which this subject as before explicated, are of great moment, and therefore deserve serious Attention.

1. Here is mater of doleful *Lamentation*, and *Humiliation*, to consider, what strangers the most of Professors are to the coming of our Lord. It is the observation of a late great Divine, now with God: *At this day the world is coming to the last fit of madnesse against Christ.* And wherein lies this last fit of the worlds *madnesse against Christ*, but in mens endeavors to banish out of the World, al thoughts of the coming of the Day of God, as 2 *Pet.* 3. 3. 4? And oh! what sad mater of Lamentation is it to thinke, how far many Professors sal under this condemnation? Alas! how few understand what this means, to look for and hasten to the coming of the day of God? Where is the awakened soul, that stands on his watch tower, looking forth towards the coming of his Lord? when was it, that you had any lively heart-affecting views of that great day? Doth it not give us a dreadful prognostic, that some astonishing Jugement is at the dore, because men so little expect

expect the great day of Jugement, at the coming of our Lord? Has it not ever been a ſad preſage of ſome impendent Jugements, if not ruine to a profeſſing people, when they have baniſht from their hearts al ſerious thoughts of future Jugement, as *Lam.* 1. 9? O that profeſſors would daily be humbled for, and lament over this ſin, their not daily looking for, and haſtening to the coming of the day of God!

2. Our ſubject affords us alſo mater of *Caution*, *Advice*, and *Counſel* to profeſſors, and that chiefly in four particulars. (1.) That they beware of a carnally ſecure, ſleepy, and loitering ſpirit in their Chriſtian Race. O! what a contradiction is a ſleepy Chriſtian to the Religion he profeſſeth? How near akin is a ſleepy Chriſtian to a dead hypocrite? Its true, the Hypocrites ſpiritual death is a total *privation* of al principles of life: but doth not carnal ſecuritie bring a *ſuſpenſion* of the Acts of life, even in a real Chriſtian? O! beware of carnal ſecuritie after great peace and comforts, whether inward or outward. How doth carnal ſecuritie creep inſenſibly on moſt profeſſors, firſt or laſt? And what a danger are ſuch in of loſing their peace, exercices of Grace, and Communion with Chriſt? Remember, carnal ſecuritie comes not alone: and when it comes, it expoſeth you to the violent incurſion of every Tentation: and, that which is worſt of al, it binds up al your ſpiritual ſenſes and Faculties; ſo that you can nei-

ther look for, nor haſten unto the coming of the day of God. O! fear the terrors of the Lord at that great day. How are the Conſciences of moſt men bound up with chains of ſecuritie; ſo that they cannot ſee or fear their miſerie, before they feel it?

(2.) Be adviſed alſo not to expect or deſire much Reſt in this Life. Remember it is inconſiſtent with your preſent ſtate, to have your Reſt here; becauſe you are now in your Motion and Race towards your approching Lord. The Saints triumph here lies in conflicts againſt ſin and tentation; his Reſt, in a life of faith under troubles. He that expects other Reſt here, wil find the greater troubles and diſappointment. And this alſo know, that the Hopes which a believer has, under al his troubles, of a Reſt, at the coming of his Lord, are much better, than al the preſent enjoyments of others. Expectation of Reſt here is a great bar to our looking for the coming of our Lord.

(3.) Beware of ſecret heart-backſlidings from Chriſt: For theſe are moſt oppoſite to our looking for, and haſtening to the coming of the Day of God. It was the ſaying of an holy eminent Divine now in Glorie: 'Thinke on this ſpeech, when you 'ſee me dead, that of al Churches in the 'World, the Lord Jeſus carries a moſt Jea-'lous eye, over theſe for whom he hath done 'ſuch great things; and I know it, he taketh 'exceding il your ſecret wantonneſſes, and 'whoredomes of heart.

4. Take

4. Take heed of a formal, remiſſe, ſleight ſpirit in private duties, or public Ordinances: For hereby you loſe your communion with Chriſt; and ſo, by conſequence, your looking for, and haſtening to the coming of the Day of God.

3. Here is alſo mater of *Heart-examination*,

(1.) Whether we look for the coming of our Lord. Are our hearts taken off from gazing on the fading Glorie of this lower world? Do we value althings as they refer unto the coming of the Day of God? Are our ſouls drawen by the Glorie of that day, as the Iron is by the Load-ſtone? Do we by faith feed on the good things of that day? What influence hath the expectation of this day on our Hearts and lives? Are we made more holy and heavenly-minded hereby? If it be thus with us, then al is wel. But if, after al our awakened thoughts, we are again grown ſecure, carnal, earthly-minded, formal in duties, proud, and confident in our ſelves, it is a black marque we look not for the coming of our Lord.

(2.) Examine whether you are prepared to meet the Lord, when he comes. Suppoſe you ſhould this night hear the crie, *Behold, the Bridegroom cometh!* are you ready to enter into the wedding chamber? Have you the Wedding garment of Faith and Holineſſe? Do you ſtand with your loins girt, and your lamps burning, ever ready to entertain your Lord? How ſtands it with you in point of Aſſurance,

and wel-grounded evidences, as to your eternal ſtate? Can you look Chriſt in the face with confidence, when he comes? Are you ſure your ſins are pardoned, and your perſons accepted? Dare you look death in the face without change of countenance, when ever it comes? Remember, the Lord hath taken al other cares on himſelf, that ſo we might care for nothing, but to prepare for our Lords approche. Examine whether this be your care.

(3.) Examine wel both your *Notions* and *Practice of Godlineſſe*. Count nothing Godlineſſe, but what wil bear the fiery trial, at the coming of our Lord: let there not be a looſe pin in the main parts of your Chriſtianitie. Thinke oft, whither you are going, and where you ſhal loge at night: and this wil make you exceding accurate and curious, both in your notions, and practice of Godlineſſe.

4. Here is mater of conviction, rebuke, and ſhame, both to ſecure ſinners, and Saints, who mind not the coming of the day of God.

(1.) Here is mater of conviction and confuſion to carnal ſecure ſinners, ſuch as *Peter* propheſieth of, 2 Pet. 3. 3, 4. *Who walk after their own luſts: ſaying, where is the promiſe of his coming.* I fear there are too many, who pretend much friendſhip to Chriſt, and yet ſeldome or never think of his returne. I ſhal therefore take libertie, to reaſon the caſe with ſuch. Thou thinkeſt, peradventure,

adventure, it may be long enough ere Chriſt come, if he come at al: Mean while thou art reſolved to take thy fil of thy luſts. Very good: Ay, but what grounds haſt thou to thinke, it wil be long ere Chriſt come? Doth not the Scripture tel thee in expreſſe termes, *the Judge ſtandeth at the dore*, Jam. 5. 9? and dareſt thou contemne plain Scripture? doeſt thou conſider whoſe word it is thou doeſt contemne? whoſe threats thou thinkeſt ſcorne of? Canſt thou not believe he is ſo near at hand? Why, yet believe that he wil ſurely come, firſt or laſt, and then cal thee to an account for al thine evil deeds? I ſay, do but believe this, and I queſtion not but it wil make thine heart to ake. Ay, but poſſibly thou mayſt preſume to find favor with him in that day: Why not? What ſinner! canſt thou expect to find favor in his eyes at laſt day, and yet deſpiſe, and reject al proffers of his Grace in this day of ſalvation; ſpit in his face; and prefer a few ſenſual delights before him? Oh! what a fooliſh ſoul-deluding preſumtion is this? Its true, our great Lord is exceding merciful, pure Grace, al love: But is he not alſo as juſt and righteous? Is it not a righteous thing with him to recompenſe tribulation to carnal ſecure ſinners? and, what! wouldſt thou have him unrighteous that he may ſhew mercie to thee? Ah! what a ſad contemplation is this for awakened ſinners, to thinke, that God muſt either be unrighteous, or al their fooliſh hopes of mercie muſt periſh?

And let me tel thee, ſinner, the mercie and Free-grace of God wil be ſo far from favoriſing of thee, in that great day, if thou continueſt in thy ſin, as that it wil prove a ſtinging aggravation of thy miſerie. Oh! what a dreadful worme wil this breed in thy Conſcience, to be ſpurned into hel by a foot of Mercie and Grace? Do not thy hopes yet fail thee? Is not thine heart yet pained, and rent at the thoughts of thy Lords coming to Jugement? Doeſt thou not, as it were, ſee the Lord of Glorie coming in Chariots of flaming fire, to take vengeance on carnal ſecure ſinners? Methinkes, that voice ſhould be ever ringing in thine ears, *Lo! Yonder, yonder comes the Judge of the whole Earth!* What meaneſt thou, ſinner, by plodding, how thou mayſt keep thy luſts, and yet eſcape future wrath? How long wilt thou procede to harden thy wicked heart to thine own deſtruction, by putting far off the evil day? Aſſure thy ſelf the day of the Lord is never the farther off, for thy thinking it is ſo: but this advantage it wil have by the putting of it far off, it wil ſurpriſe thee unawares. And what wil become of al thy fond hopes and groundleſſe preſumtions? how wil al thy cruel ſelf-flatteries end in everlaſting horror, confuſion, diſappointment and deſpair?

(2.) Here is mater of conviction and ſhame even to Believers, to thinke how little the moſt of them have their thoughts fixed on the ſecond coming of their Lord. Alas! how little are your expectations of that

that great day raiſed? How coldly and faintly do your Affections worke towards that good time? Ah Sirs! are there ſuch glorious things to be reveled then? and hath the forethoughts hereof ſo much influence, upon al manner of holy Converſation and Godlineſſe? How comes it to paſſe then, that Believers have their hearts no more bent towards this great day? How comes it to paſſe, that their Affections are not carried out more to meet their approching Lord? Is it not ſtrange, that Chriſtians ſhould be ſo ſeldome, and ſo low in the thoughts of this glorious day? Alas! where can we ſpend our meditations better than to meet our Lord? where can the Spouſe better employ her thoughts and affections, than with her abſent Husband? Who ſhould look towards the coming of their friend, their Savior, if not Believers? As for the ſecure world no wonder, if they endeavor to ſtifle al thoughts of their Lords approche, ſithat it wil be a black day to them: But as for believers, O! what a joyful time wil it be to them? Wil it not be the time of their complete redemtion, their mariage-day? Should not their thoughts therefore be always muſing on this day? How ſhould their hearts leap for joy, at the very reports of it? But is it thus with them? Are not al too much ſtrangers to this day? And oh! what an hainous ſin is it for believers, not to look for this great day?

(1.) How much do ſuch ſin againſt the many intimate relations they bear to Chriſt?

Is

Is it possible that the member should forget its Head? Was it ever known, that the affectionate faithful Spouse forgat her absent husband? Is it not then strange unkindnesse, that the members of Christ should put far from them the coming of their Head, and Lord?

(2.) What a strange violence do such offer to al the principles of the New Creature? Is there any thing more injurious to the divine nature, than not to mind the approche of Christ? Doth not this greatly provoke and grieve the Spirit of Adoption? How is faith oppreſt, and kept under hereby? What a check and contradiction is this to al Divine Affections?

(3.) For Believers not to mind the coming of their Lord, is a sin against the strongest and deepest obligations. Doth not this oppose al our Covenants, Resolutions, Experiences, Ordinances; yea, the blood and heart of our dying and exalted Savior? Was not this one main end of the death and exaltation of Christ, that believers might live always in the expectation of him?

(4.) What a World of other sins are maintained by our not looking for our Lords approche? What more prevalent to feed Idol-lusts? How is Conscience cast into fits of spiritual slumber hereby, as *Mat.* 25. 5? What a world of sloath, deadnesse, and formalitie is nouriſhed hereby? How much Instabilitie, confusion, and distraction of spirit is caused hereby?

(5.) Yea,

(5.) Yea, how cruel and injurious are ſuch to their own ſouls? What a ſting and poiſon doth this put into every affliction? How doth it embitter the ſweeteſt mercies? Yea, doth it not open a dore to al tentations, and leave men ſhiftleſſe under the greateſt difficulties?

5. Let us then al be exhorted henceforth daily to look for, and haſten unto the coming of our Lord. And to provoke our hearts hereto, let theſe following motives be duely conſidered by us.

(1.) Is not that great day our time of Reſt? and do not al mind their Reſt, ſpecially after hard labor, and a tireſome journey? would not al fain be at home, when night comes? What is this world, but our Wilderneſſe?

(2.) Conſider the nearneſſe of your Relation, and the manifold engagements you ſtand in unto Chriſt. Are you not maried unto Chriſt? and doth not the law of mariage require, that you daily expect the coming of your abſent husband? Remember you are not maried to the clay-Gods of time, but to Chriſt, who has laid infinite obligations on you, daily to expect his returne.

(3.) Conſider alſo Chriſts Regard, and Affection towards you. Though his Bodie be in the ſupreme Heaven, yet is not his eye of pitie and care; yea, and his heart with you? Doth he not long for you? and wil you not alſo long for him?

(4.) Re-

(4.) Remember also what Influence this looking for your approching Lord hath on your heart and ways. O! What Vigor and Strength doth it infuse into al that you do or suffer? How much is the heart hereby fortified against al tentations and difficulties? This wil be wings and spurs to the soul in every dutie: The more you eye your home, the more active wil you be in your way.

(5.) Is not this likewise your Glorie and triumphe, to turne your back on althings of time, and daily to look for, and hasten to the coming of your Lord? Are you not hereby advanced into the highest forme of Christians; yea, taken up into the very spirit and life of Heaven? Have you not hereby a beginning of Heaven, a stampe of Glorie on your hearts and lives?

(6.) Remember, that al you do for your souls, without a regard to the coming of the day of God, is nothing. You neither mind, nor affect, nor act any thing to purpose, longer than you mind your Lords approche. What is al your Religion without this, but a dreaming, sleepy, loitering formalitie? Al your *Actions* and *passions* for God, which refer not to this day, are lost.

(7.) To look for and hasten unto the coming of your Lord, puts you into a state of Libertie and freedome: it makes you freeborne Citizens of Heaven, as *Phil.* 3. 20. Whereas al others are chained to the Idols of time, prisoners to their lusts, of servile ignobie spirits. No.hing brings so much

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Amplitude and *Libertie* of heart and ways, as daily looking for that great Day.

(8.) Remember the judge ſtandeth at the dore; you are on the brink of Eternitie; and dare you ſleep or loiter, when the judge is ſo near? Is it not prodigious folie, to lie dreaming on the precipice of Eternitie? If you look not for the coming of your Lord, is it not a black marque, that wrath and jugement look for you? Have you not ſufficient cauſe to queſtion your Intereſt in Chriſt, if you altogether neglect and diſregard his ſecond coming?

(9.) Know that your choiſeſt comforts, peace, hopes, Graces, with the whole of the Divine Life depend greatly on your looking for, and haſtening unto the coming of your Lord. Chriſt wil never honor you with much peace, joy, and Grace, if you wil not honor him with looking for and haſtening unto his ſecond coming.

(10.) Future Bleſſedneſſe is entailed on our preſent looking for and haſtening unto the coming of our Lord. Thus Heb. 9. 28. *And to them that look for him, ſhal he appear the ſecond time without ſin, unto ſalvation.* So that you ſee Chriſt wil appear to none in a way of ſalvation but ſuch as look for him.

(11.) Doth not the whole Creation, excepting the ſecure ſleepy world, look for the coming of our Lord, as *Rom.* 8. 19, 20, 21. and wil you not do the ſame?

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To give a few Directions for our better looking for, and haſtening unto the coming of our Lord.

1. *Make the promiſſe the meſure of thine expectations; and let thy ſpirit be unſatisfied, til thou haſt got ſome aſſurance of an intereſt in the good things promiſſed, at the coming of thy Lord.* As the promiſſe alone can give being to thy faith and hopes; ſo the Aſſurance of an intereſt in the things promiſſed, gives life and vigor to thy looking for, and haſtening unto the coming of thy Lord. Thou canſt not hope for the coming of thy Lord, without a promiſſe; neither wilt thou haſten towards it, without ſome perſuaſion of an Intereſt in the things promiſſed. Leave not ſoul-concernes under any hazards, or peradventures: Reſt not ſatisfied in any condition, 'til you are ſure, you can look Chriſt in the face, when he comes, without fear or ſhame. In order hereto caſt up your accounts daily; and never be ſatisfied without ſome aſſurance your ſins are pardoned.

(2.) *Be*

(2.) *Be ever parting with the Idols of time:* Let no falſe God, or Image of Jealouſie loge in your heart. Remember the Lord uſually conveigheth his moſt deadly poiſon, through the ſweet wine of proſperitie. O! how many, by having their eyes dazled with the glorie of this world, have loſt the ſight of their Lords approche? How ſoon are our eyes miſted, and hearts bewitched with the golden pleaſures of that heart-inveigling Idol, the World? Oh! at what a diſtance ought we to keep from the wals of this Peſt-houſe? what have we to do with this dirty Idol, which the degenerate Sons of *Adam* Worſhip and adore?

(3.) *Let your Thoughts and Affections ever worke according to the Dignitie of thoſe objects you expect, at the coming of your Lord, and your Relation to them.* Haſt thou a clear apprehenſion of thy Lords approche, and ſome Aſſurance of an Intereſt in him? O! then how ſhould thy Love, by al manner of vehement exercices both of deſire, hope, Joy and ſatisfaction, move towards thy Lord? Or, doeſt thou behold the coming of thy Lord, but want a prevalent aſſurance of an Intereſt in him? what an holy awe and filial fear of thy Lord; what hatred and Indignation againſt ſin oughteſt thou to have?

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Eternitie haſtens towards thee. Make ſuch ſuppoſitions as theſe: What if this night I ſhould hear the midnight-crie, *Behold, the bridegroom cometh?* how am I prepared to meet my Lord? Can I look him with confidence in the face? Wil my ſoul then be able to paſſe the fiery trial, without being conſumed?

(5.) *Do nothing, but what thou wouldeſt do, if the Lord were come.* This wil give thee much confidence in looking for the coming of thy Lord. They, who meſure al their Actions by that day, wil not care how ſoon it come. Such as keep their ſpirits in an abſolute ſubmiſſion to the Divine wil, both as to doing and ſuffering, are in the fitteſt poſture to entertain their Lord. The reaſon why the moſt of men are ſo averſe from looking for, and haſtening unto the coming of the day of God, is the *Irregularitie* of their *Actions*, which they know wil not bear the trial, of that day.

(6.) *Contend daily with invincible Reſolution, and violent efforts towards the coming of the Day of God.* Go forward, in the ſtrength of the Lord, with invincible courage and vigorous activitie to meet your Lord: and remember, what difficulties you meet with in your way, wil be made up in the enjoyments that follow. Alas! what is it that keeps our ſouls at ſuch a diſtance from the coming of the Day of God, but the Formalitie and Deadneſſe of our Spirits in our race? Is there much deadneſſe in thine heart,

heart, whereby thou art hindred in thy race? And is there not much life in Chriſt to quicken thee? then adhere to him, draw from him of his fulneſſe Grace for Grace, that thou mayſt run with ſpeed, the race ſet before thee. Dread a loitering formal ſpirit as much as Hel.

(7.) *Muſe and conſider much on the glorious effects, which follow the coming of the day of God.* Remember that thy preſent thirſty deſires, wil then be turned into a love of Fruition and complacence. How ſoon wil the Saints preſent tears be changed into eternal joys? O! what an excellent thing is Heaven? Doth it not as much (or much more) excede our preſent apprehenſions, as our preſent apprehenſions excede our preſent enjoyments? What are al preſent enjoyments, whether ſpiritual or temporal, but ſhadows, in compariſon of thoſe celeſtial enjoyments? Yea, al we here enjoy is ſcarce a picture of that glorious ſtate. O! what a bleſſed day wil that be, when the Saints ſhal leave, though not their Natures, yet al their imperfections both natural and ſinful? When al their Spiritual Darkneſſes, Errors, and Douts, ſhal end in the beatific Viſion of God, as he is, face to face: When al their Rebellions of heart, ſhal end in a perfect conformitie and ſubjection to the Divine Wil: When al their unlawful paſſions and exorbitant Affections ſhal end in a regular harmonie and motion:

when al their Deadnesses in Duties, shal end in the most vigorous and lively exercices of al manner of Graces: When al their convulsions and terrors of Conscience shal end in complete assurance of Gods Love: when al their Distances and Estrangements from God shal end in perfect Union and communion with God: When al their troubles, disgusts, and dissatisfactions in this world shal end in perfect Rest and Satisfaction: O! what a glorious blessed Day wil this be? How would the serious and lively views hereof by faith fixe the heart, in looking for and hastening to the coming of the Day of God?

(8.) *Familiarise thoughts of death unto thy soul; and never rest satisfied, 'til thou hast brought thine heart to a wel-grounded, chearful willingnesse to be dissolved.* None look for and hasten to the coming of their Lord, so much as they who daily wait for their change. O! how welcome is death, when it comes, to those, who daily look for it? Who live better lives, than they, who continually thinke of death? What more effectually engageth men to die unto althings of time, than daily expectations of Death? They who look for the dreadful hour of Death and Jugement, how much do they despise al the dreadful things of this life? Remember, that death comes not the sooner for your expectation of it: But the more you look for it, the better prepared you wil be to entertain it, when it comes: You wil die out of choice,

not

not merely from neceſſitie. I ſhal conclude with a great ſaying, of that holy man, Mr. *John Rowe*, (p. 124. of his life), when he drew near to death; *why*, ſaid he, *ſhould we not be willing to die: Chriſt came from Heaven to Earth, to free us from ſin and miſerie, and why ſhould not we be willing, to go from Earth to Heaven, to be freed from ſin and miſerie?*

FINIS.

Books Printed, and are to be ſold by *John Hancock*, *Senior* and *Junior*, at the firſt Shop in *Popes-Head-Alley*, at the three Bibles; Who ſells all ſorts of Divinity-Books, *&c.* to Chapmen, or others.

TWelve Books *lately publiſhed by Mr.* Thomas Brooks, *late Preacher of the Goſpel at* Magarets New Fiſh-ſtreet.

1. *Precious Remedies* againſt Satans devices; *Or*, Salve for Believers and Unbelievers ſores; being a companion for thoſe that are in Chriſt, or out of Chriſt, that ſlight or neglect Ordinances, under a pretence of living above them; that are growing in Spirituals, or decaying; that are tempted, or deſerted; afflicted, or oppoſed; that have aſſurance, or want it; on 2 *Cor.* 2. 11.

2. *Heaven on Earth*; Or a ſerious Diſcourſe touching a well-grounded Aſſurance of mans everlaſting happineſſe and bleſſedneſſe; diſcovering the nature of aſſurance, the poſſibility of attaining it, the Cauſes, Springs and degrees of it, with the reſolution of ſeveral weighty Queſtions on the 8. of the *Romans*, 32. 33, 34, *verſes.*

3. *The unſearchable Riches of Chriſt*: Or Meat for ſtrong Men, and Milk for Babes, held forth in two and twenty Sermons, from *Epheſ.*